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# TO THE MOST REVE-REND FATHER IN GOD, HIS

by the providence of God Archbishop
of Yorke, Primate of Eng-

Passa land, and Metropoli-1585 tan, &c.

AY it please your Grace to vinderstand, that where as at the first by a friend of mine, and after by mine owne experience, I perceived, that the booke insuing was willingly reade by diverse, for the perswafion that it hath to godli-

nesse of life, which notwithstanding in many pointes was corruptly set downe: I thought good in the ende, to get the same published againe in some better maner, than now it is come foorth among them: and so the good, that the reading thereof might otherwise do, might carrie no hurt or danger withall, so farre as by me might be preuented. For this cause I have taken the paynes, both to purge it of certaine pointes that carried either some manifest error, or else some other inconvenience with them: & to soyn another short treatise withall, to exhort those that are not yet

A. 2.

#### THE EPISTLE ?

persuaded, to join with vs likewise in the truth of Religion . For fo to accept of our aduerlaries labors fo much as is good, may I trust bring to passe with some few of them, that themselues will better perceive, that wherein they shall do well, they may looke to be as readily encouraged by vs , as, when they doe il, to be admonished, or reprehended either, as the case doth require : and others likewise of their welwillers (yet notwithstanding in this varie from them, that they stand more indifferent in the cause of religion, and meane not otherwise to perfist in their opinions, but so far as they think they have reason for them) may so be the rather induced to affure themselues ( as the truth indeed is) that wherein they have fufficient warrant for the points that they stand on, they are not in any wife misliked by vs, but only for those, wherein they have no fufficient groundworke to beare them out . I was also verit glad, both that fome of them had taken paines in that kind of labor: & that others of their profession were sometimes occupied in reading of fuch. For wheras by their bookes that are of the Controversies, the readers of them that are before smitted with that kind of infection, are oft times thereby the more intangled in their errors, and more kindled likewife with inordinate heat, against all : ' fe that more fincerely holde the Christian faith : by this kind of labor it may fal out, that comming thereby to the fear of God, though but after a corrupter maner, yet therein may they poffibly finde a readie

#### DEDICATORIE.

readie way, first to draw them somewhat on, to a better aduisement of their waies : and then after that, to espie their wonted errors likewise, and to ioine with vs in the trueth of religion . In which course the better to help them, I have added this other treatife withall : so to bring before their eies, how the case for that matter doth stand betwixt vs, and how little cause there is for them so much to be afraid of our profession, as some haue borne the in hand that they ought : trusting withall, that as they do alreadie agree with vs in manie pointes of great importance : fo they can be content to condescend vnto vs in the rest likewise, if it maie appeere vnto them, that in fo doing they shal do none otherwise than as of conscience and duty they ought.

Both which bookes when I thought to have presented vnto your Grace, I was for a time staid by this, for that I thought them not a present worthy inough, in respect of my labours therein. But when I did more deepely consider, that I might verie well hope of better acceptance, than the strict woorthines of the thing shoulde deserue: I was then fully resolued to be so bold as to present your G. with them such as they be: and for what-soeuer wanteth, either in them, or me, to rest in the good assurance that I have, that your G. will notwithstanding of your own inclination good part take them. As also I take it, that I am by good reason induced so to doe, both for that the dignitic of your place in the church of God among vs,

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#### THE EPISTLE

and mine own special dutie besides, doth of right require it, and much more than it, if mine abilitie might accordingly serue: and the nature of the matter in one principall point is fuch, as that by a certaine kinde of necessity it leadeth me thereunto. For whereas it may be the perswasion of some, that no fuch worke as is at the first so corrupt in it felfe, should be brought foorth to light by any of vs, though neuer so warilie wee purged it before (wherein notwithstanding there bee many good reasons to ground vpon, for those that are otherwise minded: ) hence is it, that your Graces cenfure, especially here in these partes, is of mee and others of the same iurisdiction, especiallie to bee regarded for the place that God hath given you among vs. In which kinde of labour, as Castalion first, then also Maister Rogers have done very well, in that litle booke of Kempicius, that is called THE IMITATION OF CHRIST, leaving out the corruption of it, and taking only that which was found : so hath Iahn Baptist Fikler beene very bold in wresting that which another had written so well, of the power of the magistrate over his sublects, and the dutie of subjects to him again, altogither to the establishing of the Popes supremacie. & to animate their own confederates against their godly & lawfull princes: changing nothing elle (to speak of) but those verie titles, and otherwife ving the others matter, method and stile. Neuertheleffe, as the former of these examples thew vs, how fuch things may rightly be vsed : fo the

## DEDICATORIE.

the other things may admonish those that would milike to have their overfightes fo holpen, that they had need as much to goe about to excuse their own fellowes, as to impugn any others therfore, that vie their freedom more moderately. As for my felfe, having vied my libertie fo eafily as I haue done, altering no more than need required, and doing the fame in quiet maner, without any griefe against the Author whosoeuer it were : or difgrace to his doings (fo much as might be, not betraying the truth: ) I am the leffe carefull (vnder the protection of your Graces censure ) either of the censure, or affalts of others, that are more led by affection than reason. To be short wheras the former of these two bookes calleth men from the loue of the world : and the latter likewife doth call men from their woonted errors, vnto the truth: in both these respects, I thought your G.would so much the rather accept of them. For having had so long experience of the world as you have, very likelihood teacheth, that needes you must grow more and more from the loue thereof: and it is sufficiently known vnto all, that hauing found this mercie your felfe, to be deliuered fro the former ignorance, & to be brought to the knowledge of the truth, you have in like fort (in this long course that god hath give you) much called on others to doo the like. These bookes therfore that treat of the fame I thought should be the rather welcome . And I befeech almighty God, the fountaine & giver of al good thinges,

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#### THE EPISTLE DEDICATORIE.

to give your grace so to consider of the one, and to go on forward in the other, as that more and more departing from the love of the world, and more and more performing the worke of the ministerie, you bring the former at length to nothing, and make the other a pollished worke for the day of the Lord.

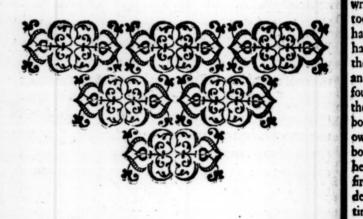
Your Graces moft hum.

ble in the Lord.

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# THE PREFACE TO THE READER.



Oncerning the former of thefe two Bookes (gentle Reader ) I have to admonish thee of certaine thinges thereunto belonging : and first as touching the Author of it : then as touching the booke it selfe . Who it is that was the Author ofit, I do not know, for that the Of the An-

Author hath not put to his name, but onely two letters there in the end of his pretace: which two letters I have fet down under the title of the Booke it selfe . But who soeuer it is, that was the Author of it himselfe doth set down, both the occasion whereupon he wrote it: and what was his intent, & purpose therein. The occasion of it was, that one Gafter Loure Doctor of Divinitie, and a Iesuit frier , had before By what de written a booke of much like argument in the Italian cafion he toong : which a countri-man of ours at Paris in Fraunce wrose. had about foure yeares fince translated into Englishand had done (as he thought) much good thereby. Whereupon the Author hercof minding to have imprinted that again, and to have enriched it, both with matter and method:he found the course that he determined, to have this iffue in the end, that he thought not good to imprint againe that booke of Doctor Loarss, but rather to make an other of his owne, and to gather in thereunto, whatfoeuer is in that booke, or others fuch like, to this effect. Which course when he had taken, he thought good to follow this order therein: first to shewe, how to resolue our selues to serue God indeed:then, how to begin to doe it, and laftly, how to continue vnto the end. And fo fetting in hand with the worke. and having finished the first part, that hath he fent over in the meane season, vntill he shall be able to finish the rest. His



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His intent and purpose was, as himselfe doth witnesse, that

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His intent and purpose.

his countri-men might have some one sufficient direction for matters of life, among fo many bookes of controuers fies: for that those (though otherwise he account the needful)do help but little, he faith, oft times to good life: but rather fil the heads of men with a spirit of contradiction and contention, that for the most part hindereth deuotion . Infomuch that he much misliketh, that me commonly spend To much of their time fo vnprofitably, talking of faith, but not feeking to build thereon as they ought to do, and fo do but weary themselves in vain: making much a doe, but geteing but little profite thereby: much disquieting our selues and others, and yet obtaining but small reward. Which complaint of his is just indeed, as the matter is handled by many. And so having protested his good meaning therein, defireth all, though they diffent from him in religion : yet, laieng aside hatred, malice, and wrathfull contention, to soine togither in amendment of life, and in praising one for an other. Which we might have heard in his owne wordes, but that he interlaceth other things withal, that I dare not in conscience and duety to God commend vnto thee. Concerning the booke it felf it feemeth to be most of all gathered out of certain of the Schoole-men (as they are termed) that living in the corrupter time of the Church, did most of all by that occasion treat of reformation of life : when as others were rather occupied about the controuersies, that were most in quæstion among them. And although my self have bestowed no great time in them : yet by the little that I have bestowed, I see it to resemble them so much (especially for the invention of it) that as we find fomtimes a readie help in the face of the childe, to geffe at the father so in this likewise, me thinke that wee haue in the booke it felfe, that which may lead vs to this coniecture . But my meaning at this time is no more but this, first to shewe thee what it was as it is fet foorth by the Author himfelfer and then what is done thereunto by me, that fol might get it published to all . As it is fet foorth by the Author

Of shebooke is felfe.

fle, that himselfe, if we consider the substance of it, surely it was direction well worth the labor (a few pointes onely excepted) and In what me atrouer much of it, of good perswasion to godlinesse of life . But ner it came e need. Tifwe consider the forme or maner of it, therein maist thou forth at the but ra- finde, that it was needfull for me, before hand to admonish firft. on and thee of these few things . First, that throughout the whole booke the Author hath yled, in those scriptures that on . Inhe alleageth, the vulgar translation that was before in y fpend common vie with them; and some special wordes precisely. th, but fuch as before they have taken youn them to observe, and nd fo do therein still to diffent from vs . The vulgar translation is but get r felues knowne well inough : fo that I neede to faie nothing of it. Which Those speciall wordes that precisely he vseth, are, Our Lord, when it is more agreeable to the text to faie, The dled by Lord:iustice, for righteousnesse: penance, for repentances herein, merit, for good workes, or the feruice of God: and a fewe on: yet, thers. Then also in divers partes of the booke there were ion, to mingled in withall certeine opinions and doctrines of one for their owne profession, most of the such as are manifest corvordes, ruptions, and some; of them no more but ouer-ventrous: & are not certaine places alledged out of others, little appertaining e. Conto the matter, or els more coldly handling the matters gathe propounded, than that well they could match with the reermed) fidue that are in the Treatife to that putpose alledged. In d moft this maner came it into my hands: and foit is yet extant a. What is hen as mong them . Now concerning my doinges therein first for done to it s, that the substance of it, because it is, much of it, good, I have so fince. my felf far not onely conceived liking of it my selfe: but also have First in the le that done my best endeuor, thus to publish it vnto al, that so ma substance especiny as wil,may take to themselves the benefit of it, In which which is apa reakind of argument though many others in these our daies presued. father: haue done very comendably likewife: yet I do specially cobooke mend this vnto thee, the rather for that it proceedeth fro But my those, that otherwise are for divers points, the greatest adfhewe uerfaries that we have in the cause of religion . And whermfelfa as inordinate contention is not onely vnseemely for the might Church of God, but also hurtfull to the cause of religion, a uthor Ipç.

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#### The Preface

speciall point of wisedome it is, when God hath bestowed to ob any good gift on any of vs all, that others should so esteeme it in

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thereof, as that they make the fame a meane to moderate that the bitternes of their affections towardes all thole, that thefe gladly wold live peaceably with all, fo much as they might wheth as also on the other fide it is verie cleare, that those that them will not (fo farre as the cause of religion it selfe doth per- when mit them ) may have just occasion robe ashamed; and there quire by to find out, what kind of spirit it is that doth lead them. in we So the substance of the booke is such, as that a minde that truet is well disposed, may with one, and the selfe fame labour, gather out of it, both leffons of godlines vnto it felfe : and that which may somewhat occasion some better agreement among certaine of vs : with fuch of them I meane, at stand most indifferent, and are content to diffent no further from vs, than of conscience they thinke that they ought. The former of which will yeelde vs this fruite, that we shall addresse our selves to doe, in some good measure, our feruice to God: the other, that we shall do it with a quieter conscience, our selues desirous to be at peace with all, fo farre as conveniently maie be obteined. On the other fide likewise, because I found the maner and forme so farre forth out of order as I have declared, therefore did I indeuour my selfe to help it a litle as need required. But as touching the translation that they vie, I have altogither let them alone therwith: partly to con descend so farre vnto them, as to fuffer them selues in such case to vse what tranflation they will, and with good will to heare them therein and partly for that divers pointes of the matter were fo grounded thereupon, that the translation might notbe amended, vnleffe the matter were altered likewife . So farre forth therefore as there was no manifest error taken in withall, I have left it wholy vnto them: though otherwise it might oft times be amended. For which cause also I did the rather omit to meddle with the quotations to alledge the verse of the chapter withall, because that in distinguithing of the verses we disagree sometimes: and forbearing

Then in the forme or mamer of it, which is a mended.

flowed to obtrude ours to them, vnleffe I thought they would take offeeme it in good part: have forborne likewise to vie theirs, for orderate that we finde it not so agreeable to the trueth it selfe. As for the these speciall wordes of theirs, that the Author so precisely might vieth, I hauc shewed my libertie therein: sometimes letting that them stand as they are : and sometimes altering them the per, when they are abused, or otherwise the case did so red ther- quire. Those other pointes of their proper opinions, wherethem, in we diffent from them , and they (no doubt ) from the te that trueth it felfe, I have cleane left out;and fome of those venabour, turous pointes besides : togither with certaine of those pla-e : and ces likewise, which he hath alledged out of others, that did agree not fo much appertain to the matter that he had in hande ane,at or not fo effectually touched the fame, as himfelfe otherwife hath done. The former of which I therefore left out. t they for that neither my felfe could allow to leave any fuch as (tomy knowledge) might be any hurt, or els but occasion of flumbling to others : neither could I fo haue gotten it forth to the vie of all , carrieng still fuch corruption with it. And this I have done fo much the rather , for that most of those thinges seeme rather to be added by some that had the perufing of the booke, before it might be allowed among them to come to the print, than by the proper Author thereof: they doe so little oft times agree with the argument that there he hath in hand, nor with the maner of handling of it. As for example, in the first part of the booke and third chapter, fetting down the end of mans life, which he faith is the feruice of God, eight or nine times in that chapter is joined withall the gaining of heaven; which notwithflanding is not agreeable to the maner of the Authors handling of that point, as it may appeare in the whole difcourse there, and namely by his place of Zacharie in the beginning of the third, and by his division in the beginning of the fourth chapter, where notwithflanding the gaining of heaven is very odly put in again. Theother fort likewife I thought good to leave forth, for that being impertinent, they might discredite some part of the rest, or els but wea-

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# The Praface to the Reader.

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ker than the rest, might so let downe the affections agains which were ftirred vp before by the other . And truely the spirite in these daies doth proceed a great deale more es fectually, both in doctrine and exhortation, than it did in the daies of divers of those that were here alledged, Wherein, if there shall be any that shal think, either on the one fide, that I have put out too much, or on the other, that I have put out too litle, neither am I desirous to ouerrule their judgementes, nor very carefull to maintain mine own, if any shall come with better matter: contenting my felfe onely with this, that I have done what seemed to me to be most expedient to the glorie of God, and to the bed nefite of his people here . And fo without any further defence of my doinges therein, now (gentle Reader) I fend thee over to the booke it felfe: where if thou shalt bestow a little paines (though it be no more, but once with aduise. ment to read it ouer) I doubt not, but that thou wilt confeffe thy labour to be well bestowed . Which when thou thalt find, then descending to the Author of it, seeing him-Telfe defireth to be holpen by thy praiers, thou shalt doe well both to thanke God for him for this which is done and to solicitie him with thy praiers, on behalfe of him and the rest, that it would please him to give them a further knowledge of the truth in Christ, so faire as his wisedome hath thought expedient, to the fetting forth of his owner elorie, and to the faluation of those that are his . And God give vs all (fo many as do appertaine to his kingdome) his grace in that measure, that both we may agree togither in the truth of religion, and altogither imploy our felues in his service here, in peace and quietnes one with an other! And so I bid thee hartily farewell. At Bolton-percy, in the ancientic or liberties of Yorke, the 9. of July, 1 58 4.

Thy harty wel-willer in Christ,

EDMVND BVNNY.

# THE BOOKE OF CHRISTIAN exercise, appertaining to Re-

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The contentes of the first part of this booke, touching the helps of resolution to serve God.

The first

The first Chapter.

Of the end and partes of this booke: with a necessary aduertisement to the Reader.

How necessarie a thing it is, for a man to resolue to leave vanities, and to serve God.

What argument the Deuill vieth to draw men from this resolution.

How wilfull ignorance doth increase, and not excuse sinne.

What mind a man should have that would read this Treatise.

The fecond Chapter.

How necessarie it is to enter into earnest consideration and meditation of our estate: wherein is declared:

That inconsideration herein is a great enemie tore-

What inconveniences grow thereby.

The nature, and commoditie of consideration.

Of the exact manner of meditating the particulars of religion in the fathers of old; and the falbion of beleeuing in groffe at this day.

The

# The third Chapter.

Of the end (in generall) why man was created, and placed in this world; wherein is handled:

How due confideration of this end helpeth amont

What mind a man should have to creatures,

The lamentable condition of the world by want of this

And the mischiefe thereof at the last day.

## The fourth Chapter.

Of the end of man more in particular: and of two special partes of the same, required at his hands in this life: wherein is discussed.

Howe exactly both these partes are to bee exer-

The description of a Christian life.

The lamentable condition of our negligence herein. The care and diligence of many of the fathers tou

ching the fame.

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The remedies that they vsed, for the one part: and what monumentes of pietie they left behinde, touching the other.

The indifferent estates of good, and enill men: a well presently, and at the day of death: as in the life is some.

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The fift Chapter.

Of the seuere account we must yeeld to God, wherein is declared:

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Aprincipall point of wisedome in an accountant for viewing of the estate of his account before hand.

The maiestie of ceremonies, and circumstances vsed by God at the first publication of his law in writing? and his source punishment of offenders.

The sharp speeches of our Sautour against sinners. Why two indgementes are appointed after death. The sudden comming of them both.

The demands in our account, at the generall indges ment.

The circumstances of horrows and dread before; at, and after the same.

What a treasure a good conscience will then be.

The pitifull case of the damned.

How easily the danger of those matters may be prewented in due time.

## The fixt Chapter.

A confideration of the nature of finne, and of a fine nerro fhew the cause why God intitly vieth the rigor before mentioned: wherein is described:

Gods infinite hatred to finners.
The reasons why God hateth them.
That they are enemies to God, and to themselves.
How God punisheth saners: as well the penitent; 48

the obstinate: and of the bitter speeches in scripture a. gainst sinners.

Of the seuen miseries and losses which come by

finne.

The obstinacie of sinners in this age.
Two principall causes of sinne.
Of the danger to live in sinne.
How necessarie it is to seare.

# The feuenth Chapter.

Another confideration for the further inftifieng
of Gods indgements, and declaration of
our demerit, taken from the maieflue of God and his benefits
towards vs: wherein
is fluewed:

A contemplation of the maiestie of God: and of his

Of the severall vies of sacraments.

Disserse complaintes against sinners in the person of God.

Our intollerable contempt and ingratitude against so great a maiestie and benefactor.

Of great causes we have to love God, besides his be-

nefits.

How he requires h nothing of vs but gratitude. That it restesh in due resolution to serve him.

An exhortation to this gratitude, with a short prayer for a penitent suner in this case.

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The eight Chapter.

Of what opinion and feeling we shall be touching these matters, at the time of our deaths wherein is expressed:

The induration of some heartes kept from resolution by worldly respects.

Of the matters of terror, paine, and miserie, that

principally molest a man at his death.

A contemplation of the terrors, speech, or cogitation of a sinner at the houre of death.

Of dinerse apparitions and visions to the inst and to

she micked lying a dying.

How all these miseries may be presented.

## The ninth Chapter.

Of the paines appointed for fin after this life, and of two fortes of them: wherein is declared:

How God v feeh the motine of threats to induce men to resolution.

Of the enertasting paine in hell, reserved for the dame

ned, and common to all that are there.

Of the two parts thereof: that is , paine sensible, and

Vehement coniectures touching the severitie of those

paines.

Of the fenerall name of hell in diner fe tongues.

Of the particuler paines for particuler offenders, pesuliar in qualitie and quantitie to the sinnes of ech offender.

Of the woorme of conscience.

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# THE CONTENTES. The tenth Chapter.

Of the rewards, benefits, and commodities prouided for Gods feruants: wherein is declared:

How God is the best pay-master.

Of his infinite magnificence.

The nature greatnes, and value of his rewards.

A description of Paradise.

Of two partes of selective in heaven.

A contemplation of the commodities of the saide two selectives in your districtions.

The honour whereunto a Christian man is borne by baptisme.

An admonition against securitie in this life.

The fecond part. The contentes of the second part of

this booke: touching impediments of resolution.

# The first Chapter.

Of the first impediment: which is the difficultie, that many thinke to be in vertuous life: wherein is declared:

Nine speciall privileges and helpes, wherewith the vertuous are aided aboue the wicked.

The force of Gods grace for easing of vertuous life, against all temptations.

2 Of what force love is herein. And howe a man may know, whether he have love towards God, or no.

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- 3 Of a peculiar light of understanding pertaining to
- 4 Of internall consolation of minde.

of the quiet of a good conscience in the inst.

6 Of hope in God which the vertuous have. And that the hope of the wicked, is indeede no hope, but more prefumption.

of freedome of soule & bodie which the vertuous

baue.

8 Of the peace of mind in the vertuous, towards God, their neighbour, and themselves.

9 Of the expectation of the reward, that the vertuous

baue.

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Of the comfort that holie men haue, after their conuersion: And how the best men haue had greatest conslifts therein.

Of Saint Austens connersion, and source annotations

thereupon.

# The second Chapter.

Of the second impediment: which is tribulation: wherein are handled foure speciall pointes.

I First, that it is an ordinarie meanes of saluation to suffer some tribulation.

2 Secondly, that there be thirteene speciall considerations of Gods purpose, in sending afflictions to his sermants: which are laid down and declared in particular.

3 Thirdly, what speciall considerations of comfort a

was may have in tribulation.

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# The third Chapter,

Of the third impediment: which is, loue of the world: which is drawn to fix pointes:

First, how, and in what sense the world and commodities thereof are vanities; and of three generall points of worldly vanities.

Secondly, how worldly commodities are meere de-

ceites.

3 How the same are pricking thorns.

4 Fourthly, how the same are miserie and affliction.

Fiftly how they strangle a man.
With a description of the world.

6 Sixty, how a man may avoid the danger thereof, &

# The fourth Chapter,

Of the fourth impediment: which is, too much presuming of Gods mercie: wherein is declared;

That prolonging of our iniquities in hope of Gods mercie, is to build our sinnes on Gods back.

Of the two feete of the Lord: that is, mercie and truth.

Of two dangers of sinners: and how Gods goodnesse belpeth not them that perseuere in sinne.

Whether Gods mercie be greater than his inflice.

The description of true feare.

Of servile seare, and of the seare of children: & bon fernile seare is prositable for suners.

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The fift Chapter.

Of the fift impediment: which is, delay of refolution upon hope to doe it better, or with more ease afterward: whereina declaration is made:

Of seven speciall reasons, who the dinell mooneth us to delaie: and of six principall causes, which make our connersion harder by delay.

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How hard st is to repent in old-age, for him that is not accustomed to some hardnes before: and what charge amon draweth to himselfe, by delaie.

That the example of the theefe saued on the crosse, is no warrant to such as defer their conversion.

Of diverse reasons, why conversion made at the last boure is sufficient.

# The fixt Chapter.

Of the three other impedimentes: that is, floth, negligence, and hardnes of hearts wherein is declared:

The foure effectes of floth: and the meanes how to re-

The cause of Atheisme, at this day. And the way to cure carelesse men.

Of two degrees of hardnesse of heart.

How hardnesse of heart is in all persecutours.

The description of an hard heart: and the dannger thereof.

The conclusion of the whole booke.

FINIS.

CONTENTES.

fine file Chapter.

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The fire Chapter.

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#### FIRST PART OF THE THIS BOOKE.



CHAP. I.

Of the end and parts of this booke: with a necessary advertisement to the Reader.



HIS first booke hath for Theend of his proper end, to per- shir booke. swade a christia by name to become a true christian indeed, at the leaft, in resolution of mind. And for that there bee two principall thinges neces-

fary to this effect : therefore this first booke shall Two parts of be divided into two parts . In the first shal be de- shis books . clared important reasons and strong perswasions, to prouoke a man to this resolution: In the fecond shall be refuted all the impedimentes, which our spiritual enemies (the flesh, the world, & the diueli) are woont to lay for the stopping of the same: knowing very well, that of this resolution dependeth all our whole feruice of God. For he that neuer resolueth himselfe to doe well, and

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The necessisic of resobasion.

to leave the dangerous state of sin wherein he liueth, is far off from ever doing the same. But hee
that sometimes resolvent to doe it, although by
frailtie hee performeth it not at that time: yet is
that resolution much acceptable before God: &
his mind the readier to return after to the like resolution again, and by the grace of God, to put it
manfully in execution. But he that wilfully resisteth the good motions of the holic Ghost, and
vncurteously contemneth his Lord, knocking at
the doore of his conscience, greatly provoketh
the indignation of God against him, and commonly groweth harder and harder dayly, vntil he

bee giuen ouer into a reprobate sense, which is

the next doore to damnation it felfe.

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Ads.7.

Apoc.3.

An admeroifement.

One thing therefore I must aduertise the Reader before I go any further, that he take great heed of a certaine principal deceit of our ghoftly aduerfarie, wherby he draweth many millions of foules into hell daily : which is, to feare and terrihe them from hearing or reading any thing contrarie to their present humor or resolution, As for exaple, an vourer, fro reading books of restitution lecherer, from reading discourses against that fin: a worldling from reading spiritual bookes or treatifes of deuotion. And hee vieth commonly this argument to the for his purpose. Thou seeit, how thou art not yet resolued to leave this trade of life, wherin thou art: and therefore the reading of these bookes wil but trouble & afflict thy conscience, and cast thee into forrow & melancholy, and

The dinels argument.

The first Chapter.

and therefore read them not at all. This (Ifaie) is a cunning fleight of Satan, whereby he leadeth many blindfolded to perdition: euen as a faulkener carrieth many hawks quietly being hooded, which other wife he could not do, if they had the

vie of their fight.

3 If ignorance did excuse fin, then this might be willfullie. fome refuge for them that would live wickedly; norance in-But this kind of ignorance (being voluntarie and creafesh for. wilfull) increafeth greatly both the fin, & the finperseuill flate . For of this man the holie Ghoft fpeaketh in great disdain : Nolait intelligere vt bene ageret: He would not understand to do wel. And again: Quiatu scientiam repulsti, repellam te : For that thou Plal.35. haft reietted knowledge , I will reiett thee . And of the Ofe.4. fame men in an other place the same holie Ghost faith: They doe lead their lines in pleasure, and in a moment go down unto hel, which fay to God, Go from vs, me lob. 21. will not have the knowledge of thy mases. Let every ma therfore beware of this deceit, & be contet at the See S. Anleast to read good books: to frequent deuout con fren of this panie, and other like good meanes of his amend-fin de gratia ment, albeit he were not yet resolued to followe & lib. arb. the same : yea although he should find some grief chap.3. & S. and repugnance in himselfe to doe it . For these hom. 26.in things can neuer do him hurt, but may do him ve- epift.ad ry much good : & it may be, that the very contra- Rom, rietie and repugnance which he beareth in frequenting these things against his inclinatio, may mooue the mercifull Lord, which feeth his hard cafe, to give him the victorie over himfelfe in the

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end, and to fend him much more comfort in the same, than before he had dislike. For he can easily do it, only by altering our tast with a little drop of his holie grace, and fo make those things moft fweet and pleafant, which before tafted both bite ter and vnfauerie.

reading of this booke.

Wherefore as I would hartily wish euerie What mind Christian foule, that commeth to read these conamen shuld fiderations following, should come with an indiff bring to the ferent mind laid down wholy into Gods handes to resolue and do, as it should please his holy spirite to mooue him vnto, although it were to the loffe of all worldlie pleafures whatfocuer ( which refignation is absolutely necessarie to everie one that desireth to be saued ) so, if some cannot prefently win that indifferencie of themselues, yet woulde I counfell them in anie case to conque their mindes to fo much patiencie, as to go thos rough to the end of this booke, and to fee what may be faid at least to the matter, although it bee without resolution to followe the same . For! doubt not , but God may so pearse these mens harts before they come to the end, as their minds may be altered, and they yeelde themselues vnto the humble and sweet service of their Lord & Saujour , and that the Angels in heaven maiere ioice and triumph of their regaining, as of sheepe most dangerously lost before.

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#### CHAP. IL

How necessarie it is to enter into earnest consideration and meditation of our estate.



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HE prophet Ieremy after a long complaint of the miseries of his reason of their sins, vttereth the cause thereof in these wordes: All lere.12. the earth is fallen into vtter desola-

tion, for that there is no man which considereth deeply in bis heart . Signifieng heereby, that if the lewes would have entered into deep and earnest consideration of their lives & estate, before that great desolation fell vpon them, they might have escaped the same , as the Niniuites did by the fore- Ionas.3. warning of Ionas: albeit the sworde was nowe drawn, and the hand of God stretched out, withinfortie daies to destroy them . So important 2 thing is this confideration . In figure whereof, all beaftes in old time, which did not ruminate, or Leute. thew their cud, were accounted vncleane by the Deut.14. law of Moifes : as no doubt, but that foule in the fight of God must needs be , which resolueth not in hart, nor cheweth in often meditation of mind, the things required at her handes in this life.

2 For, of want of this confideration, and due meditation, all the foule errors of the world are comitted, and many thousand Christians do find themselves within the verie gates of hell, before

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The first part.

they mistrust any such matter towardes them be ler ing carried through the vale of this life blindsolder ded with the vaile of negligence and inconfide. Me ration, as beaftes to the flaughter-house, and new wh uer suffered to see their owne danger, vntill it be hap too late to remedie the same.

3 For this cause the holy scripture doth re- licit commend vnto vs most carefully, this exercise of our meditation, and diligent consideration of our ples ducties , to deliuer vs thereby from the peril me

4 Moifes having delivered to the people his the which inconfideration leadeth vs vnto.

embassage from God, touching all particulars of of E

the law, addeth this cause also from God, as most did necessarie: These wordes must remaine in thy heart, his l thou shalt meditate upo them, both at home and abroad bou when thou goest to bed, and when thou rusest agains a gula

the morning . And againe, in an other place: Teach mer your children thefethinges , that they may meditate it faie

their heartes upon them. The like commandement men

was given by GOD himselfe, to Iosua at his methat election to govern the people to wit, that he should meditate vpon the law of Moises both day with and night, to the end, he might keep & performs mal the things written therein. And God addeth profaith

fently the commoditie hee should reap thereof and For then (faith he) shall thou direct thy way aright and 6 shalt understand the same . Signifieng, that without anci

this meditation a man goeth both amisse and ale Chr so blindly, not knowing himselfe whither. that the Saint Paul hauing described vnto his schole tece

Deut.6.

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The fecond Chapter.

Confideration.

emibel ler Timothie, the perfect ductie of a Prelate, adindfold deth this advertisement in the end: Hac medicare: 1. Timaonfide. Medicate, ponder and con fider epon this. And finally,
and new when so ever the holie scripture describeth a wife, ill it be happie, or iust man (for all these are one in scripture for that iuffice is only true wisedome and feoth re licitie) one chiefe point in this: He will meditate ? p. Pfal.t. cife of on the law of God both date and might. And for exam- Eccl. 14. of our ples in the scripture, howe good men did vsc to perill meditate in times past, I might heere reckon vp great flore, as that of Ifaac, who went foorth into Gen.24. ple his the fieldes towardes night to meditate: also that lars of of Ezechias the king, who (as the fcripture faith) Efai.38. s mod did ' meditate like a doue, that is, in filence, with Or moorne heart, his heart onely, without noise of wordes . But a- for it was abroad boue all other, the example of holy Dauid is fin- in the way Teach mention of his continual exercise in meditation, ing or laterate a faieng to God: I did meditate vpon thy commande-ement mentes which I loued. And againe: I will meditate vp- Psal. 18. at his on thee in the mornings, And againe: O Lord how bane Pfal 62. hat he Houed thy law? It is my meditation all the day long. And Pfal. 118. th day with what feruour and vehemencie hee vied to form make these his meditations, he sheweth when he profaith of himselfe: My heart did was: hot within me, Psal-38. hereof and fire did kindle in my meditations.

This is recorded by the holy Ghost of these

ithou ancient good men , to confound vs which are andal Christians, who being far more bound to feruour thá they, by realó of the greater benefits we have schol received: yet doe wee live so lazily (for the most

part

Confideration.

part of vs) as we never almost enterinto the meditation & earnest consideration of Gods lawer and commaundementes: of the mysteries of our faith: of the life, and death of our Sauiour: or o our dutie towardes him: and much lesse doe we make it our daily studie, and cogitation, as those holy kings did, notwithstanding all their great businesse in the common-wealth.

Pfalris,

Pfal.76.

Beleefe in

7. Who is there of vs now a daies, which ma keth the lawes and commandementes or iustific cations of God (as the Scripture termeth them) his daily meditations, as King Dauid did? Neither only in the day time did he this, but also by night in his heart, as in an other place he testifieth o himselfe. How many of vs doe passe ouer whole daies,& moneths without euer entring into the meditations? Nay, God grant there be not many Christians in the worlde, which know not what these meditations do mean. We beleeve in groff the mysteries of our Christian faith, as that then is an hell: an heaven: a reward for vertue: a pu nishment for vice: a judgement to come: an as count to be made : and the like : but for that w chew them not well by deepe confideration, and doe not digest them well in our harts, by the hea of meditation: they help vs litle to good life, no more than a preservative put in a mans pocke can help his health .

Maruelous effects of inconfideratio.

8 What man in the world would aduentum fo eafily vpon fin (as commonly men doe, which drinke it vp as eafily as beafts drinke water) if h har fam vp i ven

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did confider in particular the great danger and loffe of grace: the loffe of Gods fauour, and purlawer chafing his eternal wrath: also the death of Gods ofow own sonne susteined for fin : the inæstimable corments of hel for the everlasting punishmet of the fame? Which albeit euerie Christian in summe s thof doth beleeue: yet because the most part do never great confider them with due circumstances in their hartes: therefore they are not mooued with the fame, but do bear the knowledge thereof locked vp in their brefts, without any fenfe of feeling : ewen as a man carrieth fire about him in a flint Rone without heat, or perfumes in a pommander night without fmel, except the one be beaten, and the eth of other be chafed. whole

o And now to come neer our matter (which we thele mean to handle in this booke ) what man living many would not resolue himselfe thoroughly to serue God in deed, & to leaue al vanities of the world, ifhe did conder as he should do, the waighty rea-2 pu fons he hath to mooue him therunto: the reward an an he shal receive for it : and his infinit danger if he nat we do it not? But bicause (as I haue said) scarse one n, and among a thousand doth enter into these cosiderations, or if he do, it is with leffe attention, or coe hea fe, no tinuance, than fo great a matter requireth, hereocke of it commeth, that so many men perish dayly,& fo few are faued: for that by lacke of confideratienture on they never refolue themselves to live as they which should do, and as the vocation of a christian man ) if he requireth. So that we may also complaine with

holie Ieremie, alleged in the beginning, that our earth also of Christianitie, is brought to desolation, for that men do not deeply conder in their harts.

Thenature of consideration.

10 Confideration is the key which openeth the dore to the closet of our heart, where all our books of account do lie. It is the looking glaffe or rather the very eie of our foule, whereby thee feeth her felfe, and looketh into all hir whole estate:her riches,her good giftes, her defects, her safety, hir dager, her way she walketh in, hir pale the holdeth: and finally, the place and end which the draweth vnto. And without this confideratio, she runeth on blindly into a thousand brakes and briers, stumbling at euerie steppe, into some one inconvenience or other, and continually in perill of some great and deadly mischiefe . And it is a wonderfull matter to thinke, that in other bufineffe of this life, men both fee and confeffe that nothing can be either begun, profecuted or well ended, without confideration: and yet in this great businesse of the kingdome of heaven no man almost vieth or thinketh the same ne ceffarie.

Afit fimilisude.

11 If a man had to make a journey but from England to Confrantinople, albeit he had made the fame once or twife before, yet would he no paffe it ouer without great and often confidera tion: especially, whether he were right, and the way or no: what pase he held: how neere h was to his waies end: and the like . And thinke

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thou (my deere brother) to passe from earth to heauen, and that, by so many hils, and dales, and dangerous places, neuer passed by thee before, & this without any confideration at all? Thou art deceived if thou thinkest fo, for this journey hath far more need of confideration, than that, being much more subject to by-pathes and dangers; eucrie pleasure of this world:euerie lust:euery diffolute thought: eyerie alluring fight, & tempting found:euerie divel vpon the earth, or instrument of his (which are infinite) being a theefe, & lying in wait to spoile thee, and to destroy thee vppon this way towards heaven,

12 Wherefore I would give counsell to every wife paffenger, to looke well about him, and at leastwise once a day, to enter into consideration of his estate, & of the estate of his treasure which 2. Cor. 4. he carieth with him, in a brickle veffell, as Saint Paul affirmeth, I meane his foule, which may as foon be loft by inconfideration, as the finalleft, &c nicest iewel in this world, as partly shall appeare by that which hereafter I have written for the help of this confideration, wherof both I my felf and all other Christians do stand in so great need in respect of our acceptable service to God. For furely if my foul, or any other did confider attentiuely but a few things of many which the know eth to be true, the could not but fpeedily reform hir felfe, with infinite millike and deteftation of hir former courfe. As for exaple, if the confidered Deuc 6. throughly that hir onely comming into this life Luc. 1.

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derthese thinges, or the least part of a thousand

more that might be confidered, and which our

Christian faith doth teach vs to be tru: fhe would

not wander (as the most part of Christian foules

do) in each desperate peril thorough want of

was to attend to the feruice of God: and that she notwithstanding attendeth onelie, or the most part, to the vanities of the world, that the must Mat.12. give account at the last day of everie idle words and yet that the maketh none account, not only of words, but also, not of euil deeds: that no forni-T.Cor. 5. cator, no adulterer, no viurer, no couetous, or vn-Eph.5. cleane person shal ever injoy the kingdome of heaven, as the feripture faith : & yet fhe thinketh to go thither, living in the fame vices : that one Gen.6. onelie finne hath been sufficient to damne many Gen.19 . thousands togither, and yet she being lode with many, thinketh to escape: that the way to head uen is hard, ffrait, and paineful, by the affirmati-Mat 7. on of God himfelf and yet fhe thinketh to go in, liuing in pleasures and delices of the world: that Acts.I. al holie faintes that euer were (as the Apostles, 1. Cor.4. and mother of Christ hir felfe, with al good men 2.Cu.4. fince choose to themselves to live an austere life 6.11.12 . (in painefull labour, profitable to others, fasting, 1. Cor. 9 . Phil.2. praying, punishing their bodies, and the like & I.Cor.z. for al this, lived in fear & trembling of the judgementes of God : and the, attending to none of these thinges, but following hir pastines, maketh

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13 What maketh theeues to fceme mad voto A compariwife men, that feeing to many hanged dayly for fon. theft before their eies, will yet not with standing. fleale againe, but lack of confideration? And the Mat. 7. verie same cause maketh the wife men of the Luc.12. world to feeme verie fooles, and worle than fra- Rom. I. ticks vnto God and good men, that knowing the 1. Cor. 1.2. vanities of the world, and the danger of sinnefull 3. life, do follow fo much the one, and feare so little Gal. 3. the other. If a law were made by the authoritie. of man, that who focuer should aductiture to drinke wine, should without delay hold his hand but half an hour in the fire, or in boyling lead, for apunishment: I thinke many would forbeare wine, albeit naturally they loued the same : and yet a law being made by the eternall maiestie of God, that wholoeuer committeth finne, shall boil euerlastingly in the fire of hell, without ease or end:many one for lack of consideration, commit fin, with as litle fear, as they do eat or drinke.

14 To conclude therefore, confideration is a The conclus most necessary thing to be taken in hand, especi- fion of this ally in these our dayes, wherein vanitie hath so much prevailed with the most, as it feemeth to be true wisedo, & the cotrary thereof, to be mere folly,& contemptible simplicity. But I doubt not by the affistance of God, and helpe of confideration, to discover in that which followeth, the eroules for of this matter vnto the discreet reader, which ne of is not wilfully blinded, or obstinately given over

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write the captiuitie of his ghostly enimie (for som) such men there bee:) of whom God saieth as its were pittying and lamenting their case; They have made a league with death, of a conenar with helist selfe, that is, they will not come out of the dand ger wherin they be, but wil headlong cast themselves into everlasting perdition, rather than by consideration of their estate, recover to themselves eternall life and glorie, from which deadly obthinacie the Lord of his mercy deliver vs alle that belong vnto him.

## CHAP. III.

Of the end for which man was created, and placed in this world.

Ow then, in the name of almightie God, and with the assistance of his holy spirit, let the Christian man or woman desirous of faluation, first of al consider attentive ly, as a good Merchant-factour is

woont to do, when he is arrived in a strange coutrie: or as a captaine sent by his Prince to some great exploit is accustomed when he commeth to the place appointed: that is, to think for what cause he came thither; why he was sent: to what end: what to attempt: what to prosecute; what to performe: what shall bee expected and required at his handes uppon his returne by him that sent him thither! For these cogitations (no

The finall end.

(no doubt) shall stirre him vo to attend to that which he came for, and not to imploy himfelfe in impertinent affaires. The like (Ifay) would I have a Christian to consider, and to aske of himfelfe, why and to what end was he created of God, and fent hither into this world, what to do. wherein to bestowe his daies, he shal find for no other cause or end , but onelie to serue GOD in this life. This was the condition of our creation. Deur.6. and this was the onelie confideration of our lofua.22. redemption , prophesied by Zacharie before: Gen.14. That we being delinered from the hands of our enimies.

might fer ne him in holines and righteousnes al the dates Luc. 1 .

of our life.

2 Of this it followeth first, that seeing the end The first and finall cause of our being in this world, is to consequence. ferue God in this life, that what foeuer we do, or endeuour, or bestow our time in , either contrary or impertinent to this end, which is only to the feruice of god, though it were to gain al the king domes of the earth: yet is it meere vanitie, follie, and loft labour: and will turne vs one day to grief, repentance, and confusion: for that it is not the matter for which we came into this life, or of which we shall be asked account at the last day, except it be to receive judgement for the fame.

3 Secondlie, it followeth of the premiffes, that The fecond feeing our onelie end & busines in this world, is consequence. to ferue God, and that al other earthly creatures

are put heere to ferue vs to that end : we should (for our parts) be indifferet to all these creatures, 011

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The first part.

as to riches or pouerty: to health or ficknes: to honour or contempt: and we should defire only so much, or litle of the same, as were best for vs to our said end that we intend that is, to the service of God: for whosoeuer desireth or seeketh the creatures more than this, runneth from his end for the which he came hither.

4 By this now may a careful Christia take some scantling of his owne estate with God, & make a coniecture whether he be in the right way or no. For if he atted only or principally to this end, for which he was sent hither, that is, to serue God, is his cares, cogitatios, studies, indeuors, labors, talk & other his actions, run vpon this matter, & that he careth no more for other creatures, as honor, riches, learning, and the like: then they are necessarie vnto him for this end, which he pretendethe if his daies and life (Isaie) be spent in this studie of the seruice of God, then is he doubtles a most happie and blessed man, and shall at lengh attein to the kingdom of God.

5 But if he find himselse in a contrarie case, that is, not to attend to this matter for which only he was sent hither, nor to have in his hart and studie the service of God, but rather some other vanity of the world, as promotion, wealth, pleasure, supernous apparel gorgious buildings, bewty, or anie other thingelse that perteineth not to this end if he spend his time (I say about these trifles, having his cares & cogitations, his talke & delight, more in them than about the other great busines

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for which he was fent: then is he in a perillous course, leading directly to perdition, except he alter and change the same. For most certain it is, ne fert that who foeuer shal not attend vnto the service eketh became for, shall never attaine to the rewarde m his promised to that service.

6 And bicause the most part of the worlde, not onely of infidels, but also of Christians, do amisse in this point, & doe not attend to this thing for which they were onely created and fent hi- Luc.13.23. d, for ther: thence it is that Christ and his holy faintes od, if have alwaies spoken so hardly of the smal numstalk berthat are in estate of saluation even among Christians, & haue vttered some speeches which onor, feeme very rigorous to flesh and bloud, & scarle Mat. 19 . true, albeit they must be fulfilled : as, that It is ea- Mar. 10. sier for a camell to goe through a needles eie, than for a rich man to enter into heaven. The reason of which faieng(and many mo) standeth in this, that a rich man or worldling attending to heape riches can notattend to doe that which he came for into this world, & consequently neuer attain heaven, except God work a miracle, and so cause him to contemne his riches, and to vie them only to the feruice of God:as sometimes he doth, & we have arare example in the Gospell of Zacheus, who being a very rich man, presently vpon the ente- Luc. 19. ring of Christ into his house, & much more into his heart by faith, gaue halfe his goods vnto the poore, and offered withall, that whomsoeuer he had injuried, to him he would make four-times

so much restitution.

The lamenmen of she world .

tal, 7 But hereby now may be seene the lament matt zable state of table state of many thousand Christians in the than world, which are fo far off from bestowing their more whole time and trauell in the service of God, at day they never almost thinke of the same: or, if they do, it is with very litle care or attention. Good have Lord, howe many men and women be therein the world, which bearing the name of Christie vain ans, scarle spend one houre of foure and twentie the in the service of God! How many doe beat their run; braines about worldly matters; and how few are leau troubled with this care! How many find time to or fe eat, drinke fleepe, disport, deck, and paint themfelues out to the world: and yet have no time to bestow in this greatest busines of al other! How many spend ouer whole daies, weeks, months,& yeeres, in hawking, hunting, and other pastimes: without making account of this matter ! What shal become of these people? What will they say at the day of judgement? What excuse wil they haue?

A compavifon .

8 If the merchant-factor (which I spake of before) after many yeeres spent beyond the seas returning home to give accountes to his maifter, should yeeld a reckoning of so much time spent in finging, so much in daunfing, so much in courting, and the like: who would not laugh at his accountes? But being further asked by his mai fter, what time he bestowed on his merchandize which he fent him for; if he should answer: None

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Bal Be tal, nor that he euer thought or ftudied vpo that amen matter: who would not thinke him worthy of all in the hame, and punishment? And furely with much their more shame & confusion shall they stand at the od, at day of judgement, who being placed here to so if they great a busines, as is the seruice of almighty God, and have not with stading neglected the same, bestow here in general studies, labours, and cogitations in the hrifting waine trifles of this world: which is as much from ventie the purpose, as if men being placed in a course to t their run at a golden game of infinit price, they should ware leave their marke, and fome ftep afide after flies, me to or fethers in the aire; and some other stand still them gathering up the dung of the ground. And howe me to were these men worthy (trow you to receive so How great a reward as was proposed to them?

ths,& 9 Wherfore (deere Christian) if thou be wife, imest confider thy case while thou hast time, follow the What Apostles couses, examin thy own works, & wais, y fay & deceive not thy felf. Yet maist thou have grace Gal. 6. they to reform thy felf, because the day time of life yet remaineth. The dreadful night of death wil over John. 9. f be- take thee shortly, whe there wil be no more time ofreformation. What will all thy labor & toile in ifter, procuring of worldly wealth, profite or comfort pent thee at that houre, when it shal be faid to thee, as Christ said to thy like in the Gospell, whe he was now come to the top of his worldly felicity; Thou

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fool, this night shalthey take away thy foul, of then who Luc. 12. shall have the things, which thou hast gotten togither?

Beleeue me (deere brother) for I tell thee no vn-

The first part.

truth, one houre bestowed in the service of God mend will more comfort thee at that time, than an o doe hundred yeares bestowed in aduauncing thy self feechi and thy house in the world. And if thou mightest given feele now the case, wherin thy poore heart shall dange be the, for omitting of this thing, which it should so tho most have thought uppon: thou wouldest take fistance from thy sleepe, and from thy meate also, to re- nour a compence thy negligence for the time past. The difference betwixt a wife man and a foole is this, that the one prouideth for a mischiefe while time ferueth: but the other, when it is too late.

10 Resolue thy selfe therefore good christian while thou hast time. Resolue thy selfe without delay, to take in hand presently and to apply for

ly in deed is weightie and of importance: and all others are meere trifles and vanities, but only fo far-foorth as they concerne this. Beleeue notal world, which for running the same world, which for running the same weightie business. detested by the Saujour : & every friend thereof lindge pronounced an enemie to him by his Apostle, for no Say at length vnto thy Sauiour, I do confesse vn- for w to thee O Lord, I do confesse and cannot deny, that I have not hitherto attended to the thing who for which I was created, redeemed, and placed an to here by thee: I do see mine errour, I cannot dis-femble my greeuous fault: and I do thanke thee ten thousand times, that thou hast given me the grace to see it, whyle I may yet by thy grace a-pear

John.7.8.2. I. lohn. 2.

A praier.

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of God mendit: which by thy holy grace I doe meane han an o doe, and without delay to alter my courfe. bethy self eeching thy divine maiestie, that as thou hast ghtest given me this light of vnderstanding to see my or shall sanger, & this good motion to reform the same: hould so thou wilt continue towards me thy blessed aftake sistance, for performance of the same, to thy hoto re- nour and my foules health, Amen. t. The

## CHAP. IIII.

Of the end of man in particular : and of two feciall things required at his bandes in this life.

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Auing spoken of the end of man in generall in the former Chap-ter, and shewed that it is to serue God: it seemeth convenient (for that the matter is of great & fin-gular importance) to treate somin generall in the former Chap-

t the what more in particular, wherein this service of t, is God dorn confift: that thereby a Christian may reof judge of himselse, whether he performe the same file, orno: & consequently whether he do the thing vn- for which he was fent into this world.

2 First therfore it is to be vinderstood, that the whole icruice which God requireth at a Christi- Two parts of an mans handes in this life, consistent in two carend in thinges: the one to flie euill: and the other to do this life. good. And albeit these two things were required of vs also before the comming of Christ (as appeareth by Dauid whose commandement is generally nerall:

nerall; Decline from euil, & do good: & by Esay the ation Pfal. 36. Prophet, whole wordes are; Leane to do per uerflie are ca and learne to do well.) Yet much more particularly, like, & with far greater reason are they demanded a their the hands of Christian people, who by the death so sho Efai. I. and passion of their redeemer, doe receine grace and b and force to be able in some measure to perform , T thefe two things, which the law did not give, al Chr beit it commaunded the same. ciall c

3 But now we being redeemed by Christ, a special receiving from him not onely the renewing of of Gothe same commaundement, for the performance flie are of these two things, but also force and abilitie by some Rom. 6. his grace whereby we are made formewhat able the o to do the same : we remaine more bound there lines, to in reason and dutie than before, for that this her w was the fruit and effect of Christ his holy passion ent was S. Peter saith; That we being dead to sinne, should thing line unto righteon snesse. Or as S. Paul more plain. The ly declareth the same when he saith: The graces who 1. Pet. 2.

Titus 2. God our Sauiour hath appeared to all men, instruction good vs to this end, that we renouncing all wickednesse, and God worldly defires, should live soborty, inftly, and godly in GO this world.

4 Thefe two thinges then are the feruice of decla Two parts of God, for which wee were fent into this world by the she fernice of God, the one to refift finne: the other to follow good they lohn 7. workes. In respect of the first we are called soul gaue 2. Cor. 10. diers, & our life a warfare vpon the earth, for the door 1. Tim. 1. as souldiers do alwaies lie in wait to resist their of shall 2. Tim. 2. nemies: fo ought we to refilt finne and the temp me n Phil. r.

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ay the mions thereof. And in respect of the second, we Heb to. uerflir are called labourers, flewardes, fermers, and the and 12. ded their gaine and increase of substance in this life, 10.20.

dead so should we to good works, to the glory of God, 1.Tim.5.

grace and benefit of others here in this life.

Pfal.125.

rform . These therfore are two special points which Mat 13. ue, al 2 Christian man should meditate vpon: two speciall exercifes wherin he shuld be occupied: two rift fecial legs wherupo he must walk in the service ing of of God: and finally, two winges wherby he must tie by focuer wanteth either of these, though he had the other: yet can he not ascend to any true godthere lines, no more than a bird can flie lacking one of t this her wings. I fay, that neither innocency is sufficiassion ent without good workes: nor good workes anie from thing available, where innocecie from fin is not. plain The later is euident by the people of Israell, races whose facrifices, oblations, praiers, and other good workes commended and commaunded by God himselfe, were oftentimes abhominable to ody a GOD: for that the doers thereof lived in sinne and wickednesse, as at large the Prophet Esay Esaie.t. ice of declareth. The former is also made apparant orld by the parable of the foolish virgins, who albeit Mat.25. good they were innocent from finne, yet because they foul gaue no attendance, they were shut out of the Luc.13.
rtha doores. And at the last day of sudgement Christ Mat.25.
eire shall say to the damned, because you clothed
emp me not, sed me not, and did not other deedes of tions charitie

shall not be unprofitable.

charitie appointed to your vocation : therefore go you to euerlasting fire,&c. Both these point then are necessarie to a christian to the fer nice of God: and so necessarie, as one without the other availeth not, as I have faid. And ton ching the first, which is refisting of finne, we are willed to do it even vnto death, and with the last of our bloud (if it were need) and in divers place of scripture, the holy Ghoft willeth vs most dil gentlie to prepare our selues, to resist the Dive manfully which tempteth vs to fin: and this rely stance ought to be made in such perfect manne as we yeeld not wittingly and willingly to and fin whatfoeuer, either in work, word, or confer ofheart, infomuch that who focuer should give fecret confent of mind to the performance of fin, if he had time, place, and abilitie thereunt is condemned by the holy scripture in that finne eue as ifhe had committed the fame now in ad And touching the second, which is good works How remnst we are willed to do them aboundantly, diligent ly, joifully, and inceffantly, for fo faith the fcrip ture :: What soener thy hand can doe, doe it instant ly. And again, Walk worthy of God fructifieng in even good worke . And againe Saint Paule faith : Let do good works vnto all men . And againe in the ver fame place: Let vs never leane off to do good, for the time wil come when we shalreage without end. And an other place he willeth vs To be stable immoues ble and abundant in good works, knowing that our lab

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1.Cor.15.

How we

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Heb.12.

Jaco. 4.

Matt.5.

Exo.12.

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Eccl.9.

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6 Bythis it may be feene (deer brother) what a Adefaint. perfect creature is , a good Christian , that is as on of a chir Saint Paul describeth him: The hand work of God, Ephe.a. and creature of Christ to good workes, wherein he hath prepared that he should walke . It appeareth (I faie) what an exact life the true life of a Christian ise which is a continual refistance of al finne, both in thought, word, and deed, and a performance or exercise of al good workes, that possibly he can deuise to do. What an Angelical life is this? Nay more than Angelical, for that Angels being now placed in their glorie, haue neither temptation of fin to refift, nor can do any worke (as we may) for to encrease their further glorie.

7 If Christians did live according to this their The perfedutie, that is, in'doing all good that they might, Christian & neuer confenting to euil : What needed there bite. almost any temporal lawes? What a goodly commó wealth were christianitie? Who will not maruell at the rare examples of many good forefathers of ours, wherein fuch simplicity, fuch truth, fuch coscience, such almes-deeds, such sincerity, fuch vertue, fuch religion and deuotion, is reported to have bin? The cause was, for that they studied vpon these two pointes of a Christian mans dutie, and laboured for the performance thereof, euery man as God gaue him grace. And we, because we look not into these matters, are become as loofe and wicked in life, as euer the Gentils, or infidels were . And yet is God the same God still, and will accept at our handes no other ac-

Elion of a

count,

count, than he did of those forefathers of ours, for the performance of these two parts of our dutie towards him. What then shal becom of vs, which do not live in any part as they did? And to enter yet fomwhat more into the particular confideration of these thinges, who is there now adayes amongst common Christians (for no doubt there be in fecret many feruants of God which doe it) but of those which beare the name of Christians, and most stur abroad in the world, who is there(I fay) that taketh any paine about the first point, Augulib. 2. that is, touching the refifting of the cocupitcence cont. Iulian. of fin? Which concupifcence, or natural motion offin, remaining in vs, as a remnant of our naturall maladie in punishment of the fin of our first

& lib. 1. de peccat. mer. cap.vlt. Io. Cassian.1.5 inceps.

father Adam, is left in vs now after baptisme; ad ca.12. & de- agonem, that is, to ftriue withall, and to refift . But alas how many be there which doe refift (as they should) these euil motions of concupiscence? Who doth euer examine his conscience of the fame? Who doth not yeeld commonly confent of heart, to euerie motion that commeth with pleasure:of couetousnes, of anger, of reuenge, of pride, of ambition, & (aboue al) of lecherie, and other filthie fins of the flesh: knowing notwithstanding by the protestation of our Sauior Christ himselfe)that euerie such consent of heart, is as much in substance of fin, as the act, and maketh the foule guilty of eternall damnation!

> 8 It is a wonderfull matter to confider, and able to make a man aftonied to thinke, what great

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Mat. 5.

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care, feare, diligence, and labour, good men in old times did take about this matter of refifting finne, and how litle we take now . lob the just, having leffe cause to feare than we, saith of him- lob.9. felfe: I did feare all my doinges (O Lord confidering that thou dooft not pardon such as offend thee . But the good king Dauid which had now tafted Gods heavie hand for confenting to finne before, fheweth himselse yet more carefull and fearfull in the matter, when he faith: I did meditate in the night P.alm.76. time together with my hart, and it was my whole exercife, and I did brush or sweepe mine owne sport within me . What a diligent examination of hesconfcience, thoughtes and cogitations was this in a king! And all this was for the auoiding and refisting of finne: as also it was in Saint Paul, who examined his conscience so narrowly, and resifled all temptations with fuch diligence, and attention, as he could pronounce of himselfe, that 1. Cor.4. to his knowledge he was in his ministerie guiltie of nothing : albeit he doth confesse in another place, that he had most vile and strong temptations of the flesh laid vpo him of the deuil by Gods appointment . Yet by the grace of Christ he refi- 2. Cor. 12. sted and ouercame all. For the better performace whereof it is likely that he vsed also these externall helpes and remedies of true fasting, earnest praying, diligent watching, and seuere chastifing of his bodie, by continual and most painfull labour in his vocation, whereof he maketh men-and 13. tion in his writings . As also all godlie men (by

1. Tim. 1. 1.Cor.9.

Remedies

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ancient fathers for refifting of fin.

his example ) have vsed the like helpes fince, for the better resisting of sinneful temptations when need required, and the like. Whereof I could here recite great flore of examples out of the holy fathers, which would make a man to wonder, and afeard also (if he were not past feare) to fee what extreeme paine and diligence those first Christisans tooke, in watching euerie little fleight of the diuell, and in refisting euerie little temptation or cogitation of finne: whereas we neuer thinke of the matter, nor make account either of cogitation, con tofheart, word, or worke: but do yeeld to all , thoeuer our concupifcence moueth vs vnto; do swallow downe euery hooke laid vs by the diuell: and most greedily doe deuour euerie poisoned pleasant bait, which is offered by the enemie for the destruction of our soules, and thus much about refisting of finne.

How much we faile in doing good workes.

John. 6.

9 But now touching the second point, which is continual exercising our selues in good works, it is euident in it selfe, that we viterly saile (for the most part of vs) in the same. I have shewed before how we are in scripture comaunded to do them, without ceasing, & most diligetly whils we have time of day to do them in: for as Christ saith: The night will come when no man can worke anie more. I might also shew how certaine of our foresathers the Saints of God, were most diligent and careful in doing good workes in their daics, even as the husbandman is careful to cast seed into the ground whiles saire weather lasteth, and the Merchant

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to lay out his monie whiles the good market en- Gal. 6. dureth. They knew the time would not last long Phil. 2. which they had to worke in, and therefore they bestirred themselves whiles oportunitie served: they never ceased, but came fro one good worke to another, welknowing, what they did, and how good and acceptable service it was ynto God.

good and acceptable feruice it was vnto God .: 10 If there were nothing \* Although many fuch things were doon to proue their woonderfull to superstitions and verice ill vses: yet ene care & diligence herein: yet then also were they sometimes sufficient the infinite monumentes of testimonies of a great care to do well ( fo their almes deeds, yet extant far as their knowledge ferned them) in fo to the world, are sufficient te- defirous to know the truth , and to do acstimonies of the same: to wit, cordingly. And so may these also bee ( in the infinite Churches buil- fuch a fense ) examples to vs. ded, and indued with great and aboundant maintenance for the ministers of the same : so manie schooles, colleges, vniuersities: so many bridges, high-waies, & publike comodities. Which charitable deedes (& a thousand mo both private & publike: fecret and open, which I can not report) came out of the puries of our good auncestours. who oftentimes not only gaue of their abundace, but also saued from their owne mouthes, & beflowed it vpon deedes of charity, to the glory of god: & benefit of others. Whereas we are fo farte off from giving awaie our necessaries; as we will not bestow our very superfluities: but will imploy them rather upon hanks and dogs, & other brute beafts, and sometimes also vpon much viler vies,

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Phil.s.

fenselesse estate are we come, touching our owne saluation and damnation! Saint Paule crieth out vnto vs: Work your owne saluation with seare & trembling: and yet no man for that) maketh account thereof. S. Peter warneth vs grauely and earnest ly: Bretbren, take you great care to make your vocation & election sure by good works: & yet who (almost) wil think vpon them! Christ himselfe thundereth in these words: Itelyou, make your selues friends in this world of vniust mammon, that when you faynt they may receive you into eternal tabernacles: And yet for al that we are not moved herewithal: so dead we are, and lumpish to al goodnes.

Luc.16.

2.Pet.I.

owne commoditie, or for any gain that he is to take thereby: yet in reason we ought to pleasure him therein seeing we have received all from his only liberalitie before. But seeing he asketh it at our hands for no need of his owne, but onelie for our gain, & to pay vs home again with aduatage: it is more reason we should harken vnto him. If a common honest man vpoir earth should invite vs to do a thing, promising vs of his honesty a sufficient reward, we would beleeve him: but GOD making infinite promises vnto vs in scripture of eternal reward to our wel doing (as that we shall eat with him; drinke with him: reigne with him: possesse with him: and the like) cannot

mooue vs notwithstanding to works of charitie.

But because those forefathers of ours were moo-

Luc.22, Mat.13. Rom.8, Apo.22.

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13 Of all this then that I have faid, the godlie Christian may gather, first, the lamentable estate of the world at this day, when amongest the smal number of those which beare the name of Chriflians fo many are like to perifh, for not perfourming of these two principall pointes of their vocation. Secondly, he may gather the cause of the The differes infinit difference of reward for good and euill in face of a the life to come, which some men will seeme to man at the maruell at : but in deed is mott iust and reasona- daie of dearb ble, confidering the great diversitie of life in good and euil men whiles they are in this world. For the good man doth not onely endeuour to auoide fin: but allo by refilting the fame, daily and hourly increaseth in the fauor of God. The loose man by yeelding confent to his concupifcence, doth not only lofe the fauor of god, but also doubleth fin vpon fin without nuber. The good man, besides avoiding fin doth infinite good works, at the leastwife in defire & harr, wher greater ability ferueth not. But the wicked man neither in heart nor deed doth any good at al, but rather feketh in place therof to do hurt. The good man imploieth al his mind, hart, words, and hands, to the feruice of God, & of his feruats for his fake. But the wicked man bendeth all his force and powers both of bodie and mind, to the service of vanities, the world, and his flesh. Insomuch, that as the good D.4.

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man encreaseth hourely in the service of God, to which is due encrease of grace & glory in heauest so the euil from time to time, in thought, words or deed, or in all at once, heapeth vp fin & danation vpon himselfe: to which is due vengance,& encrease of corments in hell: & in this contraries course they passe ouer their lives for twenty, thirtie, or fortie yeres, and so com to die. And is it not reason now, that seeing there is so great diversity in their estates; there should be as great or more diuerfitie also, in their reward? Especially seeing God is a great God, and rewardeth small things with great wages, either of euerlasting glorie, or euerlasting paine. Thirdly and lastly, the diligent and carefull Christian may gather of this, what great cause he hath to put in practise the Godly counsel of Saint Paule, which is; That everie man Should proone and examine his owne workes . And for becable to judge of himfelfe, in what case he flandeth : and if vpon this examination he finded himselfe awry, to thanke God of so great a benefit, as is the revealing of his danger, whilesa yet there is time and place to amend. No doubt. many perish dayly by Gods instice in their ownes groffe ignorance, who if they had received this speciall fauour, as to see the pit before they fell in, is may be they would have escaped the same. Vie Gods mercie to thy gaine then (gentle bro-of ther and not to thy further damnstion . If thou fee by this examination, that hitherto thou halt notled a true Christian life; resolue thy selfe ton begin 118093

Gald.

begin now, and cast not away wilfully that pretious foul of thine: which Christ hath bought fo deerly: & which he is most ready to saue, & to indue with grace and eternall glorie, if thou wouldell yeeld the fame into his handes, and be content to direct thy life according to his most holy, easie, and sweet commaundements.

## CHAP. V.

Of the seuere account that we must yeeld to God of the matters aforesaid.

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Mongst other points of a prudent A principal feruant this is to be esteemed one point of wifprincipall, to consider in euerie dome in a thing committed to his charge, fernant. what account shalbe demaunded touching the fame: also what ma-

ner of man his master is: whether gentle, or rigorous:milde or sterne : carelesse or exquisite in his accountes: also whether he be of abilitie to punish him at his pleasure, finding him faultie.& finallie, how he hath dealt with others before in like matters: for according to these circumstances (if he be wise) he will gouerne himself and vse more or leffe diligence in the charge committed.

2 The like wifedome would I counfell a chri- A necessary stian to vse, in the matters before recited : to wit, consideratouching our end for which God fent vs hither, and the two principall points thereof, enjoyned for our exercise in this life : to consider (I say) what account we shall be demaunded for the fame,

fame; in what maner; by whom; with what feue with h ritie; with what danger of punishment, if wee be paine

3 For better understanding wherof, it is to be should noted first, with what order, and with what ceres be sto monies and circumstaunces GOD gaue vs this come charge, or rather made and proclaimed. of our behauiour and service towardes him . For pets 1 albeit he gaue the fame commaundement to A. der bi dam in the first creation, and imprinted it after- minge wardes by nature into the heart of ech man be- bein fore it was written (as S. Paul tellifieth) yet for midfl more plaine declarations sake, and to conuince God vs the more of our wickednes (as the same Apoftle noteth ) he published the same lawe in wri- mely ting tables, ypon the mount Synay: but with fuch eth, terror, and other circumstances of maiestie (as tiein alfo the Apostle noteth to the Hebrewes) as may mau greatly altonish the breakers thereof. Let any ma read the nineteenth chapter of Exodus, & there he shall see what a preparation there was for the publishing of this law. First, God calleth Moyfes vp to the hill, and there reckoneth vp many of the benefites which hee had bestowed vppon the people of Ifraell : and promifeth them many moe, if they would keepe the lawe which hee was then to give them. Moyfes went to the people, and returned answere againe, that they would keepe it. Then caused God the people to

be fanctified against the third day, to washe all

their garments, & that no man should companie

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Rom. 2. Rom. 7.

Gal. 3.

Heb. 13.

Exod. 19.

The dreadfull publicasion of the Low.

feue with his wife : also to be charged that none vpon vee be paine of death should presume to mount vp to the hill but Moifes alone, and that whofoeuer to be should dare but to touch the hil, should presently ceres be stoned to death. When the third day was s this come the Angels ( as Saint Steuen interpreteth s law it were readie to promulgate the law . The tru- Acts 7. . For pets founded mightily in the aire : great thuno A. derbrake out from the skie, with fearce lightafter- minges, horrible cloudes, thick mifts, and terribe ble moke rifing from the mountain. And in the midft of all this maiestie, and dreadfull terrour, since God spake in the hearing of al: I am thy Lora God Apo-which have brought thee out of the lande of Egypt: me Exo.20. Wri-mely shalt thou serve: and the rest which follow-Deut.3. fuch eth, containing a perfect description of our due-(as tiein this life , commonly called the ten com-

may maundementes of God.

ma 4 All which terrour and maiestie, the Apo-here stehimselse, as I haue said, applieth to this meathe ning, that we should greatly tremble to breake this law, deliuered vs with fuch circumstances of any dread and feare: fignifieng also hereby, that the pon exaction of this lawe must needes be with greama- terterror at the day of judgement, feeing that the hee publication thereof was with fuch aftonishment the and dread . For fo we fee alwaies great princes hey lawes to bee executed vpon the offenders with to much more terrour than they were proclaimed. all And this may be a forcible reason to mooue a nie Christian to looke vnto his duetie.

vith

« Secondly

Gods punishments.

Gen 3.

5 Secondly, if we confider the sharpe executioned tion vsed by God vpon offenders of his law, bot broad before it was written and fince : wee shall find forthe great cause of feare also: as the wonderful punish swn a ment vpon Adam, and so many millions of per more

Gen. 7. Gen. 19. 1. Reg. 28. 3. Reg. 12.

ple besides, for his one fault: the drowning of a ents, the world togither: the burning of Sodome and the se Gomorra with brimstone: the reprobation a ned the Saule: the extreme chastisement of Dauid: & the into the like. Which all being done by God with such a out a gor, for lesse and fewer somes than ours are : and ish v also vppon them, whome he had more cause them spare than hee hath to tolerate vs : may be at hour monishmentes what we must looke for at God them handes, for breach of this law, of feruing himi mife this life. whic

Christs speeches.

6 Thirdly, if wee consider the speeches and stiffe behauiour of our Lord and maister Christ in the matter, we shall have yet more occasion to doubt on a our own case: who albeit he came now to redeen him. vs, and to perdon all, in all mildnesse, humilitie on b clemencie, and mercie: yet in this point of taking onel accounts, he is not woont to shewe but austerite man and great rigour, not onely in words, and familia ples fpeeches with his Apostles: but also in example weth and parables to this purpose. For so in one parable he damneth that poore servant to hell when say, should be weeping and gnashing of teeth) ones bread for that hee had not augmented his talent deb uered him. And Chrift confesseth there of him beft felfe, that hee is a hard than, reaping where bee pour fowed

Mat. 25.

executioned not, and gathering where hee cast not aw, bot broade: expecting also aduantage at our handes, Il find brthe talents lent vs, and not accepting only his Mat. 24. punish own again. And consequently threatning much of per more rigour to them which shall mispend his tage of a lents, as the most of vs doe. Againe, he damneth me an the servaunt whome he found asseepe: hee damtion a med the poore man, which was copelled to come Mat. 22.

1:86 the into the wedding, onely for that hee came withsuch is but a wedding garment: he damned the five soo- Mat. 25.

The : an inflivingins, for that they had not their oyle with ause a them, and were not readie ( iump at the verie bead hours) to go in with him, and would not knowe be ad houre) to go in with him, and would not knowe God them when they came after : and finally, he prohimi mileth to damne all those (without exception)

which shall work iniquitie, as Saint Matthew teMat. 13.

In this 7 Moreouer being asked by a certaine ruler
doubt on a time, how he might be faued: he would give
ideen him no other hope (so long as he fought faluatimilitie on by his workes) though he were a Prince, but aking onely this : If thouwilt enter into life keepe the com- Luk. 18. teritie maundements of God. And talking with his disci- Mat. 19. milia ples at an other time of the same matter, hee gipara ye loue me, keepe my commandements. As who should she lay, if you were neuer so much my disciples, if yee breake my commandements, there is no more deliberated by the loue nor friedship betwixt vs. And S. Ioh. (which him best of all others knew his meaning herein) exches poundeth it in this sense, when he saith: If aman Iohn. s.

wed

(faith he) knoweth God, & yet keepeth not his commit gree

dements, he is a her, and the truth is not in him. An streig more yet (to take away all hope of expectation terms from his disciples of any other way pleasing his more than by keeping his commaundements) he said hall re in an other place: that He came not to take awaie the idle we law, but to fulfill it: & straightway he inferreth vp 9 the same; Whosoener there fore shall breake one of the before least of these comandements shalbe called the least in the drie plants do not of neaue. For which cause at his dep run preudout of the world, the verie last wordes that he have spake to his Apostles were these, that They should selve

teach men to observe al his comandements what soened ther Mat. 28. 8 By which appeareth the seuere meaning thou

that Christ had touching our account for the kee. to the ping of his commaundementes in this life. The which also may be gathered by that , being at they

ked whether the number were small of the that cour should be faued : he counselleth men to thruew go into the strait gate: for that, many should be holy thut out , yea euen of them which had eaten and purp drunken with him, & had enjoyed the corporal presence of his bleffed bodie, but had not regan ded to live as he commaunded them . In which case he signifieth, that no respect or friendship must take place with him at the last day : for which cause he said to the man whome he had healed at the fishe pooles side in Ierusalem : Be hold, now thou art whole, see thou sinne no more, least

worse come to thee that before. And generally he warneth vs in Saint Matthewes Gospell, that wer

John. 5.

Mat. 5.

Lub.13 .

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commit gree with our aduerfaries, & make our accountes Mat. 9.

im. An threight in this life: otherwise we shal pay the vtectation termost farthing in the life to come. And yet
ing his more severely he saith in another place; that wee he fair ballrender account at the day of judgement, for ouerie Mat. 12.

waie the idle word which we have spoken.

gree

eth vp 9 Which day of judgement he warneth vs of ne of the before, & foretell th the rigour & danger in funof in the drie places of holy scripture, to the end we should per turn prevent the same: & so direct our lives while we hat he have time in this world, as wee may present our try should selves at that day without feare and danger, or rafoese, ther with great ioy and comfort; when so many eaning thousandes of wicked people shal appeare there, ne kee to their eternall confusion.

The 10 And because there is nothing that so fitly of the daie ing at sheweth the severitie of Christ in taking our ac-of indgemes. The count at the last day, as the order and manner of this judgement described most diligently by the holy scripture it selfe: it shall make much for our purpose, to consider the same. And first of all, it Two indgeporal is to be noted, that there be two judgements ap-ments after regar pointed after death; whereof the one is called death. which particular: whereby ech man presently vpon his diffip departure from this world, receiveth particular John. 5. : for fentence , either of punishment , or of glorie, ac- Mat. 25. e had cording to his deedes in this life (as Christes own and 16. : Be words are) whereof we have exaples in Lazarus, Luc. 16. , teaf and the rich glutton, who were presently carried war the one to pain, the other to reft, as S. Luke teftiwest feth. And to doubt of this were obstinacie, as S.

Auften

Lib. 2. de anima ca.4.

Austen affirmeth. The other judgement is calle generall, for that it shalbe of all men togitheri the end of the world, where shall a final sentence be pronounced (either of reward or punishment vppon all men that euer lived, according to the workes which they have done, good or bad, this life : and afterward neuer more question be made of altering their estate: that is, of easing the pain of the one, or ending the glorie of the other

2.Cor.5 .

The particular indgement. Aug.trac.49 in Ioh.

II Nowe as touching the first of these tw iudgements, albeit the holy ancient fathers, effe cially faint Austen, do gather and confider diver particulars of great feueritie and fear (as the pal tage of our foule from the bodie to the tribum feat of God, under the custodie both of good an cuil angels: the feare she hath of them, the fud den straungenesse of the place where she is : the terror of Gods presence: the straite examination The must abide: and the like ) yet for that the mo of these things are to be considered also in these condiudgement which is generall: I will paffee uer to the fame, noting onelie certaine reason yeelded by the holy fathers, why God after the first judgement, wherein he had affigned to ech man according to his deferts in particular, would appoint moreouer this fecond generall judge ment . Whereof the first is, for that the bodied Why there man rising from his sepulchre, might be partake of eternall punishment, or glorie of the soule euen as it hath been partaker with the fame, eyther in vertue, or vice in this life . The secondit

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that as Christ was dishonored and put to confufion here in the world publikely : fo much more hee might shewe his maiestie and power, at the daie in the fight of all creatures, and especially of his enimies. The third is, that both the wicked and good might receive their reward openly, to more confusion and heart-griefe of the one, and to the greater ioy and triumph of the other, who commonly in this world have beene overborne by the wicked. The fourth is , for that euill men when they die, doe not commonly carrie with them all their demerit & euill : for that they leave behind them either their euill example; or their children, and familiars corrupted by them; of elle books and means which may in time corrupt o- confider mel thers. Al which being not yet done, but comming this reason to paffe after their death, they cannot fo conue- good reader; niently receive their judgement for the fame presently: but as the euill falleth out, so their paines are to be increased. The like may be faid of the good. So that (for examples fake) S. Paules glorie is increased dayly, and shall bee vnto the worlds end, by reason of them that dayly profit by his writings and example: and the pains of the wicked are for the like reason dayly augmented. But at the last day of judgement, shall bee an end of al our doings, & then it shall be seene euidently, what ech man is to have in the iuftice, & mercie of God.

12 To speake then of this second judgement of the genegenerall, and common for all the world, wherein rall day of 49 indgement.

Eccl.13.

as the scripture faith: God shal bring into indy emet nery error which hath beene committed. There are diuerfe circumstances to be considered, and diverle men do fet down the same diversely: but in mine opinion, no better, plainer, or more effectuall declaration can be made thereof, than the very fertpture maketh it felf, fetting forth vnto vs in moft fignificant words, al the maner:order, & circumstaces, with the preparatió therunto as foloweth.

Luc. 21. Mat. 24. Mar. 13.

13 At that day, there shall be fignes in the fun, & in the moon, & in the stars: the fun shall be darkened: the moon shal give no light: the stars shall fall from the skies: & al the powers of heaue shall be mooued : the firmament shall leave his situation with a great violence: the clements shall be diffolued with heat: and the earth, with all tharis in it, shall be consumed with fire : the earth allo Thall move off hir place, and shall flie like a little deer or sheepe. The distresse of nations voon the earth shalbe great, by reason of the confusion of the noise of the sea & fluds, & men shal witheraway for feare & expectation of these thinges, that then shall come you the whole world. And then shal the figne of the son of man appear in the sky, & then shall all the tribes of the earth moorn and s. Cor. 13. wail, & they shall see the son of man commingin

Efai. 13.

the clouds of heaven with much power & glory, great authoritie and maiestie. And then in a mo-

> ment, in the twinkling of an eie, hee shall fend his Angels with a trumpet and with a great crie at midnight, and they shall gather togither his cled

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from the four parts of the world, from heaven to earth . Al must be presented before the judgemet 2. Cor.s. fear of Christ, who wil bring to light those things which were hidden in darkeneffe, and will make manifest the thoughts of mens harres : and what- 1.Cor.4.2 foeuer hath been spoke in chambers in the eare, Luc.12, Thal be preached vpo the house top. Accour shall be asked of euerie idle worde, and he shall iuc ge our verie righteousnes it selfe. Then shal the just fland in great coftancy, against those which have Pfal 74 afflicted them in this life ; and the wicked feeing Sap. 5. that, shal be troubled with an horrible feare, and shal faie to the hils. Fal ypon vs, and hide vs from the face of him that fitteth ypon the throne, and Apoc.6. from the anger of the lamb, for that the great day of wrath is come. Then shal Christ separate the fheepe from the goats, and shal put the sheepe on his right hand, and the goats on the left and shall faie to those on the right hand: Come ye bleffed of my father, possesse the kingdome prepared for you, from the beginning of the world: I was hungrie, and you gave me to cat: I was a stranger, & you gave me harbour: I was naked, and you clothed me: I was in prison, and you came to me. Then shal the just saie : O Lord, when have we done these things for thee? And the king shal anfwere : truely when you did it to the least of my brothers you did to it me . Then shall he faie to them on his left hand; Depart from me (you accurfed)into everlatting fire, prepared for the diuel and his Angels ; for I was hungrie, and ye fed mil

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me not: I was a stranger, & you harbored me not I was naked, and you clothed me not: I was sick, and in prison, and you visited me not. Then shall they say: O Lord, whe haue we seen thee hungris, or thirstie, or a stranger, or naked, or sick, or in prison, and did not minister vnto thee? And he shall answere: Verily I telyou, seeing you haue not done it to one of these lesser, you haue not done it to me. And then these men shal go into eternal punishment; and the just into life euerlasting.

14 Tel me what a dreadful preparation is here laid down? How many circumstances of seare & horror? It shalbe (saith the scripture) at midnight, when commonly men are asseepe: it shalbe with hideous noise of trumpets: sound of waters: motion of all the elements; what a night will that be trowest thou, to see the earth shake: the hils and dales mooned from their places; the moone darkened: the stars sal down from heauen: the whole element shinered in pieces: and all the world in a

flaming fire?

nore forcibly than this matter is expressed by Christ, the Apostles and Prophets themselves What mortall hart can but tremble in the midst of this vnspeakable terror? Is it marvel if the very instrument and the Angels themselves are said to feare it? And the (as S. Peter reasoneth: ) If the instrument speakable surface speakable wicked man and surface appeare? What a dreadfull day will it be for the careles and loose Christian (which hath passed

1.Peter.4.

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his time pleasantly in this world) whe he shal fee foinfinit a fea of fears & miferies to ruth vpó him 16 But besides all these most terrible & searce preparations, there will be many other matters, of no lefte dreadfull confideration: as to fee al fepulchres open at the found of the trumpet, & to yeeld foorth all their dead bodies, which they have received from the beginning of the world: tofee al men, wome & childre, kings & Queenes, princes & potentates, to fland there naked in the face of al creatures: their sinnes reuealed, their fecret offences laid open, done and committed in the closets of their palaces, and they constrained and compelled to give accountes of a thousand matters, wherof they would disdein to have been told in this life: as, how they have spent the time: how they have imploied their wealth : what be- The dehauiour they have vsed towardes their brethren: mands at how they have mortified their senses: how they the last day. have ruled their appetites: how they have obeied the inspirations of the holie Ghost, and finally how they have vied al good giftes in this life?

17 Oh(deer brother)it is vnpoffible to expres what a great treasure a good conscience will be at this day:it wil be more woorth, than ten thoufand worlds: for wealth wil not helpe : the judge will not be corrupted with monie : no interceffion of worldly freends shall preuaile for vs at that day, no not of the Angels themselues: whose glorie shall bee then as the prophet faith : Tobinde Pfalrage. longes in fotters, and noble men in iron manacles, to

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execute upon them the judgement prescribed, and this Shal be glorie to all bis faintes. Alas, what wil al those wife people do then, that now live in delights, & can take no pain in the feruice of God? What Thift wil they make in those extremities? Whither wil they turn them? Whose helpe wil they craue? They shall see all thinges crie vengeance about them: al things yeeld them cause of feare and terror: but nothing to yeeld them any hope or comfort . Aboue them shall be their judge offended with them for their wickednesse: beneath them hel open, and the cruell fornace readie boiling to receive them: on the right hande shal be their finnes accufing them : on the left hand the divels readie to execute Gods eternall sentence vpon them: within them, their conscience gnawings without them, all damned foules bewailing : on euerie fide, the world burning. Good Lord, what will the wretched finner doe, enuironed with all these miseries! How wil his hart suffein these anguishes? What way will he take? To go backe is impossible:to go forward is intollerable. What then shall he do, but (as Christ foretelleth) he shal drie vp for verie feare: feeke death, and death shal flie from him, crie to the hils to fal ypon him, and they refusing to doo him so much pleasure, he shal stand there as a most desperate, forlorne, & miserable caitife wretch, vntil he receiue that dreadful & irreuocable sentence, Goyou accursed

Mot.24. Apoc.6. Apoc.9.

A pitifull

Anfelm.

cafe.

Mat.25.

into everlasting fier.

18 Which sentence once pronounced, consider what

what a dolefull crie and shout wil streight folow. The less few-the good reioycing and singing praises in the naunced. glorie of their Saujour: the wicked bewayling, blaspheming, and curfing the day of their natinine. Confider the intollerable vnbraying of the wicked infernall spirites, against these miserable codemned foules, now delivered to them in pray for euer. With how bitter scofs and tauntes will they hale them on, to tormentes? Confider the eternall separation that then must be made:offathers and children; mothers and daughters; friends and companions : the one to glorie, the other to confusion, without ever feeing one the other againe : and ( that which shall bee as great a griefe as anie other : if it be true that some conceiue, that our knowledge one of another here on earth (hal fo far remain) the fon going to heauen shall not pitie his owne father or mother going to hel, but shall reioice at the same, for that it turneth to Gods glory, for the execution of his iustice. What a separation (I say) shalthis be? What a farewel? Whose hart would not breake at that day, to make this separation, if a hart could break at that time, & fo end his paines? But that wil not be. Where are all our delites now? Where are all our pleasant pastimes become? Our brauerie in apparell; our glistering in gold : our honor done to vs with cap and knee, all our delicate fare, all our musicke, all our wanton daliances & recreations we were wont to have, al our good friendes & merie companions, accustomed to laugh, & to E. 4. disport SELLAZ

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disport the time with vs? Where are they become? Oh (deere brother) how sower will all the pleasures past of the world seeme at that houred How doleful wil their memorie be vnto vs? How vaine a thing will all our dignities, our riches, our possessions appeare? And on the contrarie sides how ioyfull will that man be, that hath attended in this life to live vertuoussie, albeit with paine, & contempt of the world? Happie creature shall he be, that cuer he was born & no tongue but Gode can expresse his happinesse.

12 And now to make no other conclusion of al

The conclu-

this, but even that which Christ himself makether let vs consider how easie a matter it is now for vs (with a little pain) to avoid the danger of this day, & for that cause it is foretold vs by our most mercifull judge and Savior, to the end we should by our diligence avoide it. For thus hee conclude the after all his former threatnings: Videte, vigil late, &c. Looke about you, watch and pray ve, for you know not when the time shall bee. But as I save to you, so I say to all, he watchfull. And in another place having reckoned vp all the particulars before recipted least any man shoulde doubt that all shoulde not be fulfilled, he saith: Heaven & earth shall passe, but my words shall not passe. And then he addeth that exhortation: Attend therefore vnto your selves, that

Mat. 34.

Mat.13.

A godle ex-your hartes be not onercome with banquetting & dromborration of kennes, and with the cares of this life, and so that dais Christ. come upon you suddenly. For he shalcome as a snare upo them which inhabit the earth: be you therefore watch-

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full, and almaies pray, that you may be worthy to escape dihele things which are to come, of to stand confidently before the Son of man at that day. What a friendly & fatherly exhortation is this of Christ? Who could defire a more kinde, gentle, or effectual forewarning? Is there anie man that can pleade ignorace hereafter? The verie like conclusion gathered Saint Peter out of the premisses, when he faieth: The day of the Lord shall come as a theefe: in which the 2. Pet.3. dements shall be dissolved, &c. Seeing then all these things must be dissolved: what maner of men ought wee to be in holy conner fation, and pietie, expecting and going on to meet the comming of that day of the Lord, oc. This meeting of the day of judgement (which S. Peter speaketh of) is an earnest longing after ir, which neuer is had, vntill first there goe before a due examination of our estate, and speedie amendment of our life past. Therefore faith most notably the wife man : Provide thee of a me- Eccl. 18. dicine before the fore come and examine thy selfe before judgement: and so shalt thou find propitiation in the sight of God. To which Sainet Paule agreeth when be faith : If we would indge our felues, we should not be indged . But because no man entereth into due I. Cor. II. judgement of himselfe, and of his own life: thereof it commeth, that fewe doe preuent this latter judgement: fo few are watchfull, and fo many fall afleepe in ignorance of their

own danger. Our Lord giue vs grace to looke better

about vs.

CHAP.

The first part

## CHAP.

A consideration of the nature of sinne, and of a sinner best for the suftifieng of Gods feueritie showed and fres, in the Chapter before.



Othe end that no man may juffly complaine of the feuere acount which God is to take of vs at the witti last daie, or of the severitie of his mor iudgement set down in the Cha pter before : it shal not bee amille

to consider in this Chapter the cause why God doeth shew such severitie against sinne and fin ners; as both by that which hath beene faide doth appeare, & also by the whole course of holy scripture; where hee in cuerie place almost de nounceth his extreeme hatred, wrath, and indignatió against the same : as where it is said of him that He bateth all those that worke iniquitie. And the both the wicked man and his wickednes, are in hatra with him. And finally that the whole life of finners, their thoughtes, wordes, and workes, ve and their good actions also, are abominations in his fight, whiles they live in finne. And the (which yet is more) he cannot abide nor permit the finner to praise him, or to name his testament with his mouth, as the holy Ghost testifieth : and therefore no maruell if he shew such rigor to him ar the last day, whome he so greatly hateth and abhorreth in this life.

30 finners. Pfal. s. Pial. 14. Pro. 15. lob. II. Efai. I. Pfal 13. Pfal. 49. Eccle. 15.

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2 There might be many reasons alleadged of

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is: as the breach of Gods commaundementes: finner beingratitude of a finner in respect of his benered somes, and the like: which might justifie sufficientrason aboue the rest, which openeth the whole why Godso ay suff-countain of the matter: and that is, the intollera-sinner. satthe sittingly we doe commit: which in deed is such e of he mopprobrious injurie, and so dishonorable, as the commean potentate could beare the same at hys amile subjectes handes: and much lesse God himselfe y God (who is the God of maiestie) may abide to have ndfin desame so often iterated against him, as comfaide monly it is by a wicked man.

ofho-3 And for the vnderstanding of this iniurie, oft de we must note, that euerie time we commit such finne, there doth passe thorough our heart though we marke it not) a certaine practik diftourse of our vnderstanding (as there doth also in euerie other election) wherby we lay before is, on the one fide, the profite of that fin, which we are to comit, that is, the pleasure that drawth vs to it : and on the other part, the offence of God, that is, the leefing of his friendship by that finif we do it: and so having as it were the balantes there before vs, and putting GOD in one end, and in the other the aforesaide pleasure: we stand in the middest deliberating & exami-ning the waight of both partes: and finally, we done to God doe make choise of the pleasure, and do reiect by simme. God; that is, we doe choose rather to leese the

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friendship of God, with his grace, and whatfor euerhe is worth befides, than to loofe that plea fure and delectation of finne . Nowe what think can be more horrible than this? What can be more spitefull to God, than to preferre a mol vile pleasure before his maiestie ? Is not this worle than intollerable injurie of the lewes, who chofe Barrabas the murderer, & reiected Chrift their Saujour? Surely how heinous foeuer that fin of the lewes were, yet in two pointes this doth feem to exceed it, the one, in that the lews knew not whom they refused in their choise, as we do the other in that they refused Christ but once and we doe it often, yea dayly, and hourely, when with adulfement we give confent in our hearts vnto finne.

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Mat.17.

Mar.15.

4 And is it maruell then, that God dealeth fo feuerely and sharply in the worlde to come with wicked men, who doe vie him fo opprobrious and contemptuously in this life ? Surely the malice of a finner is great towardes God, & he dot not onely dishonor him by contempt of his commaundements, and by præferring most vile cres tures before him: but also beareth a fecret ha tred and grudge against his maiestie, & would ( it lay in his power) pull him out of his feat, or (a the least wife) wish there were no God at all to punish sinne after this life. Let euerie finner ext mine the bottome of his conscience in this point, whether he could not be content, there were no immortality of the foul: no reckoning after the Life:

The malice God .

whatfor life; no iudge, no punishment, no hell, and conit pleas fequently no God, to the end he might the more t thing fecurely enioy his pleafures?

can be s And because GOD (which searcheth the a moff beart and reins) feeth well this traiterous affectiot this on of finners towardes him, lurking within their Sapi.t s, who bowels, how fmooth foeuer their wordes are: Rom.8. Chriff therefore he denounceth them for his enemies in Pfal 7. that fit the scripture, and professeth open war and hosti- laco.4. is doth litie against them. And then suppose you, what a 1.loh.3. knew case these miserable men are in (being but feely we de wormes of the earth) when they have such an eonce nemy to fight against them, as doth make the vene heavens to tremble at his looke. And yet that it is fo, heare what he faith, what he threatneth, what he thundereth against them . After he had Sinners endby the mouth of Elay the prophet repeated ma- mies to God, my fins abhominable in his fight (as the taking of and God to bribes, oppressing of poore people, and the like) them. he defieth the doers thereof, as his open enemies, fayeng; Thus fayth the Lord of hofts, the strong Lord Such like alof bostes of I fraell: Behold , I will be revenged upon my so. 16a.29.11. enemies, and will comfort my selfe in their destruction. And the prophet Dauid, as he was a man in most high fauour with God, and made verie privie to his fecrets: fohe verie much doth vtter this feuere meaning and infinite displeasure in God against finners, calling them his enemies, veffels of his wrath, and ordained to eternall ruine and destruction: and complaineth that the world will not beleeve this point: An unwife man faith

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Pfal.90.

he ) will not learne this, neyther wil the foole underflad finite ir. What is this? How finners after they be fprong 306 vp, and workers of iniquitie (after they have ap peared to the worlde ) doe perish euerlasting ly ? And what is the reason of this? He aunswe reth immediatly : Because thine enemies O Lord since behold, O Lord, thine enimies shal perish, and al those great that worke iniquitie shalbe confumed. By this we fee and ; that all finners be enemies to GOD, and GOD wear to them, and wee fee also voon what ground and perfe reason . But yet (for the further justifieng of god fore,

infinite a. gainst finmers.

feueritie)let vs confider in what measure his he fence Gods harred tred is towards fin: how great : howe farre it pro quer ceedeth: within what bounds it is comprehen--puni ded:or if it hath anie limites or boundes at all ther in deed it hath not, but is infinite, that is, with by C out measure or limitation. And (to vtter the matter as in truth it Handeth ) if all the toonges in the world were made one toong: and all the videft ndings of all creatures (I meane of Angels and men were made one vnderstanding : yet coulde neither this toong expresse, nor this vinderstalding conceive the great hatred of Gods hear towards querie fin, which we do wittingly commit. And the reason hereof standeth in two points . First for that God by howe much more he is better than we are; by fomuch more he la ueth goodnesse and hateth fin, than we doe :and bicause he is infinitely good: therefore his louen goodnes is infinite, as also his hatred to cuil, and confequently his rewardes to them both are infinite,

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- fpri ,20 finite, the one in hell, the other in heaven.

prong 6 Secondly we fee by experience, that howe why everie much more great and worthy the perion is, a- finne deferafting gainst whom an offence is committed, so much weshinfinite onfwe greater the offence is : as the felfe same blowe punishment. Lord sinen to a servaunt, and to a Prince differeth of the greatly in offence, and deserveth different hatred we see and punishment. And for that everie sinne which we aduisedly comit, is done directly against the ndand person of God himselfe, as hath bin declared befgod fore, whose dignitie is infinite : therefore the ofis he fence or gilt of cuerie fuch fin is infinite, & confet pro quently deserueth infinite hatred, and infinite punishments at Gods handes. Hereof followeth the reason of diverse thinges both said and done by God in the scriptures, and taught by Divines Rom. 8. materials touching the punishment of sinne, which seeme 1. Cor. 1. in the straunge vnto the wisedome of the world, and nder indeed scarse credible. As first of all, that dreads'and full punishment of eternal and irreuocable dam- Thepimishould nation of so many thousandes, yearnillions of ment of An-Angels created to glorie, with almost infinite gels. perfection, and that for one onely finne, once -committed, and that onely in thought, as Diwines doe holde. Secondly, the rigorous pumore mishment of our first parents Adam and Eue, and of Adam ele all their posteritie, for eating of the tree forbid- and Ene. den: for which fault, befides the chastifing of the offenders themselves, and all the creatures of the earth for the fame, and all their children and offpring after them, both before the incarnation of Christ ,20 mm

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nice,

Christ, & fince (for albeit wee are deliuered from the guilt of that fin , yet temporall chastismente remaine uppon vs for the fame; as hunger, thirt cold, ficknesse, death, and a thousand misene moe befides also the infinite men dampned for the fame : befides this (I fay, which in mans rea fon may feeme feuere inough ) Gods wrath and iustice could not be satisfied except his own Son had come downe into the world; and taken ou flesh vpon him, and by his paines satisfied for the fame. And whe he was come down & had in our flesh subjected himselfe vnto his fathers justice albeit the loue his father bare him, were infinite yet that God might shew the greatnes of his he tred and justice against finne, he neuer left to be on vpon his owne bleffed deere Son:no not the when he law him forrowfull ynto death, and be thed in a sweat of blood and water, and crying O father mine, if it be possible, let this cup passe from me And yet more pitifully after vpon the croffe : 0 my God, why hast thou for saken me? Notwithstanding all this (I fay) his father delivered him not, but lad on stripe vpon stripe, pain vpon pain, tormentalter torment, vntill he had rendred vp his life and foule into his faid fathers hands: which is a wonderfull and dreadfull document of Gods harred against sinne.

Efai.53.

Mat. 26.

Mar. 14.

Luc. 22.

Mat. 27.

Pfal. 21.

Efai. 53.

The finne of 7 I might here mention the finne of Esau in felling his inheritance for a little meat: of which Gen. 25. & the Apostle saith: He found no place of repentations. Heb. 12. after, though he sought the same with teares. Also the

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fin of Saul, who (his fin being but one fin, and of Saul that only of omiffion, not in killing Agag the and 16. ling of Amalek, and his cattel, as he was willed) 1.Re.6.&. was veterly caft off by God for the fame (though 15. & 16. he were his annointed & chofen feruant before) and coulde not get remiffion of the fame, though both he, and Samuell the prophet, did greatly lament and bewail the fame fm, or at the leaft, that he was rejected.

8 Alfo I might alledge the example of king Da- 2. Reg.9. mid, whose two fins, albeit (vpon his hartie repen- Pla6.34. tance) God forgaue, yet notwithstanding al the 68.108. forrow that Dauid conceaued for the fame, God 101,29. chastifed him with maruelous seueritie: as with the death of his fon: & other continuall affliction on himself as log as he lived . And al this to shew his hatred against fin', and thereby to terrifie vs from committing the fame.

Of this also do proceed al those hard and bitter fpeeches in scripture touching sinners, which coming from the mouth of the holie Ghoft (and therefore being most true and certain may justly giue al them great canse of fear which live in fin. as where it is faid; Death, bloud, contention, edge of sword, oppression, hunger, contrition, and whips, al these Eccl. 40. things are created for micked sinners . And again: God shal rain snares of fire upon sinners , brimstone with Pfal. 10. tempestuous winds shalbe the portion of their cup. A- Plal9. gain, God wil be known at the day of judgement vpon the finner, who will be taken in the workes

I.Re.15.

of his owne hands; many whipes belong vnto a

finner

finner : let finners be turned into hell : Godfhal Pfal.9. scatter all sinners: God shal dash the teeth of sin-Pfal36. Pfalm. 144. ners in their mouthes: God shal scoffe at a sinner. when he feeth his day of destruction commeth Pfalm. 57. on: the fword of finners shall turne into their own Pfal 36. harts:thou fhalt fee when finners shall perish:the Pfalm.103. armes of finners shal be crushed and broken Pfalm.140. finners shall wither from the earth: defire not the clorie and riches of a finner, for thou doeft nor know the subuersion which shall come vpo him God hath given him riches to deceive him there Ecclef. 3. with: behold the day of the Lord shall come (a Pfaim.71 cruel day and full of indignation, wrath and fury) Efai. 13.0 to make desolate the earth, and to crush in pie-Pfalm. 57. ces hir finners within hir . The just man shall reioice feeing this revenge, and then shall he wash his handes in the blood of finners. These and thousand such sentences more of scripture, which I omit, vetered by the holie ghost against sinners may instruct vs of their pitifull estate, and of the vnspeakable hatred of God against them, as long as they perfift in finne. To Of all these considerations the holie scriptures do gather one conclusion greatly to be no

ted and confidered by vs: which is: Miferos facis populos peccatum: Sin bringeth men to miserie. And 3. Pfalm. 10. gain: Qui deligit iniquitatem, odit animam fram: He which loueth iniquitie, hateth his owne foule. Or as the Angel Raphael vttereth it in other wordes: The which commit fin, are open enemies to their owne foules. Therefore they lay down to al men, this general,

Pro. 14.

Tob. 12.

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The fixt Chapter. The nature of finne

feuere, and most necessary commaundement, vpon al the paines before recited : Quafi à facie coln- Ecclar. brifuge peccata. And again: Cane ne aliquando peccato consentias. Beware thou neuer consent to sinne . For Tob. 4. howfoeuer the world doth make litle account of this matter, of whom (as the scripture noteth:) The sinner is praised in his lustes, of the wicked man is Plal 9. bleffed: Yet most certain it is, for that the spirite of God anoucheth it: Qui facit peccatu ex diabolo est: he which comitteth fin is of the divell. And therfore is to receiue his portió among diuels at the latter daie.

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11 And is not all this fufficient (deere brother) The obstina-

to make vs detelt fin , and to conceive forme feare cie of finners in committing thereof? Nay is not all this ftrong inough to batter their harts, which live in flate of fin, and do commit the fame daily, without confideration or scruple? what obstinacie and hardnes of hart is this? Surely we fee the holie Ghoft prophefied truely of them when he faid: Sinners elienated from God, are possessed with a furie like a serpent, and like a deafe cockatrice which stoppeth hir eares to the inchater. This furie (I fay) is the furie or madnes of wilfull finners, which ftop their eares like ferpentes, to al the holy inchantmentes that God can yle ynto them for their conversion that is, to all his internal motios and good inspirations : to al remorfe of their own consciences to all threatninges of holy scriptures: to all admonishmentes of Gods feruants, and to all other meanes which God doth vie for their faluation.

12 Good Lord, who would wittingly commit F. 3. any

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any fin, for the gaining of ten thousand worlder if he confidered the infinite damages, hurtes, in conveniences, and mileries which doe come by the committing of one finne? For first, hee that in fuch fort finneth, leefeth the grace of GOD, which was given him : which is the greatest gift that God can give to a creature in this life, and consequently he leeseth all those thinges which did accompanie that grace: as the vertues & gifti of the holy Ghost, whereby the soule was beautis fied in the fight of hir spoule, & armed against the affaultes of hir enimies. Secondly, he leefeth the fauor of God, & confequently his fatherly protes ction, care and prouidence ouer him, & gaineth him to be his professed enimie. Which, how great a los iris, we may efteem by the state of a world ly courtier, which should leefe the fauour of an earthly prince, & incurre mortall hatred by the fame. Thirdly, he leefeth all inheritance, claime, and title to the kingdom of heauen, which is due onely by grace, as S. Paul noteth: & consequent ly depriueth himselfe of all dignities & commodities following the fame in this life: as the condition and high priviledge of a sonne of God: the communion of faints: the protection of Angels & the like. Fourthly, he leefeth the quiet ioy, and tranquillity of a good conscience, & al the fauors, cheerishments, consolations, & other comfortes, wherewith the holy Ghoft is woont to visit the mindes of the iust. Fiftly, he leefeth the reward of all his good works done fince he was borne, and whatfo-

Rom. 6.

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whatfoeuer he doth or shal do while he standeth in that state. Sixtly, he maketh himselfe guilty of eternall punishment, and ingrosseth his name in the booke of perdition, & confequently bindeth himselfe to al those inconveniences, whereto the reprobate are subject: that is, to bee inheritour of hell fire : to be in the power of the Diuel, and his Angels; to be subject to all fin and temptation of fin; & his foule ( which was before the temple of the holy Ghoft, the habitation of the bleffed Trinitie, and place of repose for the Angels to visit) now to be the nelt of scorpions, and dungeon of diuels, and himfelfe a companion of the miferable damned. Lattly, he abandoneth Christ, & renounceth the portion he had with him, making Heb. 10. himfelf a perfecuter of the fame by treading him Heb. 6. vnder his feete. And crucifieng him again, & defiling his blood (as the Apostle saith ) in finning a- Rom. 6. gainst him, which died for sinne, and therfore the same Apostle pronounceth a maruelous heavie fentence against such in these words: If we sin wil- Heb. 10. fully now after we have received knowledge of the truth: Rom. 16. there remainest no more facrifice for fins, but rather a certaine terrible expectation of inagements and emulation of fire which shall consume the adversaries. To which S. Peter agreeth when he faith: It had beene 2. Pet 2. better not to have knowen the way of instice, than after such knowledge to slide backe agains from the holy commaundement which was given.

themselves with fin as much as they will : let the of fin.

F. 3.

excuse

excuse and pleasantly defended the same, saying Pride is but a point of gentry: gluttony, good felowship: lechery, & wantonnes, a trick of youth and the like; they shall finde one day, that these excuses wil not be received: but rather that these pleasant deuises wil be turned into teares. They shall proue that God wil not be iested with, but that he is the same God stil, and will aske as feuere account of them, as he hath done of others before: although it please not them now to keepe any account of their life at all: but rather to turne all to disport and pleasure, persuading themselues, that howsocuer God hath dealt with others before, yet he will forgine all to them : but the holie Scripture reasoneth after another maner, which I would have everie wife Christian to consider.

Rom.II.

Gal. 6.

maketh this collection: If God spared not the natural boughs, take heed least he spare not thee. And there upon he inferreth this admonition: Notical tum supere, sed time: Be not to high minded, but feare. Againe, the Apostle reasoneth thus upon the old and the new law: he that broke the law of Moises, being coulcted by two or three witnesses, dieth for the same without commiseration or mercie: & how much more grieuous punishment doeth hee deferue, which breaking the law of Christ by wilfull sinne, treadeth the Son of God under his seet, polluteth the blood of the new testament: & reprocheth the holy Ghost? In like manner reason

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eth Saint Peter & Saint Iude touching the fin of Angels, and ours. If God spared not the Angels, Ep. lud. when they finned: but did thrust them downe to hel, there to be tormented, and to be kept vato judgemeut with eternall chaines vnder darknes, how much leffe wil he spare vs? And again, If the 2. Pet. 1. Angels which passe vs in power and strength, are not able to beare Gods execrable judgement against them, what shal we do? Again in an other place he reasoneth thus: If the just man shal hardly de saued, where shall the wicked man 2. Pet. 4. and finner appeere? By which examples we are A good mainstructed to reason in like fort, If God haue pu- ning. nished so seuerely one sinne in the Angels, in Adam, & in others before recited: what shall I look for, which have committed fo many fins against him? If God have damned so many for leffer fins than mine be: what will he do to me for greater? If God hath borne longer with me, than he hath done with manie other, whom he hath cutte off without giving them time-of repentance: what reason is there, that he should beare longer with me? If Dauid and others after their fins forgiuen the, were neuertheles fo sharply chastised: what punishement remaineth for me either here or in the worlde to come : for fo manie , and fo grie- Mat. 7. nous fins committed? If it be true that our Saui- Luc. 13. our faith, that the waie is hard, and the gate narrow whereby men go into heauen, and that they shal answere for euerie idle word before they en- Mat 12 ter there, what shal become of me, which do line F4 So

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fo easie a life, & do keep no account of my deed, and much lesse of my words? If good men in old time did take such paines in the way of their saluation, and yet (as Saint Peter saith) the verie instruction were scarse sauch: what a state am I in, which take no paine at al, but do live in alkind of pleasure and worldly delites?

15 These kinds of consequents were more true and profitable for vs, wherby we might enter into some consideration of our own danger, and into some fear of the judgements of God, for want wherofthe most part of fins amongst Christians are committed : for so the holie scripture describing divers causes of wickednesse among men, putteth these two for principall . First, the flate terie of the world; Quomam landatur peccatorin desiderys anma sua: For that the sumer is praised in his lustes. And secondly; Quia auferuntur sudicia tua a facie eius : For that thy judgements , (O Lord) are not before his face . And on the contrarie fide speaking of himselfe he saith; I have kept the waies of the Lord, and have not behaved my selfe impiously towards God . And he giveth the reason therofimmediately; For that all his sudgements are in my fight. And againe; I have feared thy indgements, O Lord And again: I have beene mindfull of thy judgements. And how profitable this feare is, he shewethin the fame place, demading this fear most instantly

at Gods hands: for so he praieth: Strike my flesh thorownith fear, O Lord, And S. Paul (after he had she-

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before the inagement feat of Christ) maketh this coclusion : We knowing therefore these thinges , doe perfrade the feare of the Lord unto men. And Saint Peter after a long declaration of the maiestie of God, & Christ now raigning in heaven concluded thus: If then you call him father, which doth indge enerie man according to his workes without exception of persons: do you line in fear, during the time of this your babitation vpo earth. A necessarie lesson (no doubt) for all men, but especially for those which by reafon of their finnes and wicked life, doe remaine in displeasure and harred of God and hourely subject (as I have shewed) to the furie of his indgements : which if they once fall into, they are both irreuocable, and intollerable: and they may be fallen into as eafily, and by as manie waies, as a man may come to death, which are infinite, especially to them, who by their wickednesse haue lost the peculiar protection of God, and so consequently of his Angels too (as Ihaue shewed) & have subjected themselves to the feends of darkenesse, who do nothing els but seeke their dettruction both of bodie and foule, with as great diligence as they can. What wife man then would but feare in such a case? Who could eat, or drinke, or sleepe quietly in his bed untill by true and hartie repentaunce he had discharged his conscience of sinne? A little The danger flone falling from the house vpon his head: or his of them horse stumbling vnder him as he rideth : or his which line in sinne . enemie meeting him on the high waie: or an

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agew comming with eating or drinking a little too much; or ten thousads means besides where of he standeth daily and hourely in danger) may rid him of this life, and put him in that cafe, as no creature of this worlde, nor any continuance of time shall be able to deliuer him thence againe, And who then would not feare? who would not tremble?

16 The Lord of his mercie give vs his holie grace, to feare him as we should do, and to make fuch account of his iuftice, as he by threatning the same would have ys to do. And then shall not we delaie the time, but resolue our selues to serve him whiles he is content to accept of our feruice, and to pardon vs all our offences, if we would once make this resolution from our heart.

## CHAP. VII.

An other consideration for the further instifience Gods judgementes and declaration of our demerst taken from the maiestie of God, and his benefites to-

wardes vs.

Lbeit the most part of Christians through their wicked life arrine not to that estate wherein holie Dauid was, when he faid to God: Thy indgements O Lord are pleasan Divitome: as in deed they are to all

those that live vertuously, and have the testimonie of a good conscience : yea at leastwife, that

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we may faie with the fame Prophet: The indgementes of the Lord are true and instified in themselves. And again: Thou art suft, O Lord, and thy indgement iright. I have thought good to adde a reason or two mo in this Chapter, whereby it may appeare how great our offence is towardes God, by finning as wee doe, and howe righteous his judgementes and iustice are against vs for the same.

2 And first of all is to be considered the maie- The mately the of him against whom we finne : for most cer- of God. mine it is (as I have noted before) that eucrie of fence is fo much the greater and more gricuous, by howe much greater and more noble the perfon is against whom it is done, & the party offending more base and vile. And in this respect God (to terrifie vs from offending him) nameth himfelfe often, with certain titles of maieftie, as to Abraham : I am the almightie Lord. And againe: Heaven is my feate, of the earth is my footestoole. And Gen. 17. againe he commanded Moifes to fay to the peo- Ifai. 66. ple in his name this embaffage : Harden not your Deut, 10. neckes any longer, for that your Lord and God, is a God of Gods, and a Lord of Lords, a great God, both mightie & terrible, which accepteth neither person nor bribes.

3. First then I fay, consider (gentle Christian) of what an infinite maiestie he is, whom thou a poore woorme of the earth, hast so often and so conteptuously offended in this life. We fee in this world, that no man dareth to offend openly, or faic a word against the maiestie of a Prince, within his owne dominions; and what is the maiefly

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of all the Princes yppon earth, compared to the for h thousand part of the maiethe of God, who with Pfalm 148. a word made both heaven and earth, and all the creatures therein, and with halfe a word can deftroie the fame againe: whom all the creatures which he made, as the Angels, the heavens, and all the elementes besides, do serue at a becke and

dare not offend? Onely a finner is hee which imlob. 9. boldneth himselfe against this maiestie, and feareth not to offend the same, whome the Angels do praise, the dominations do adore, the powers doe tremble, and the highest heavens togither with Cherubins and Scraphins doe dayly honor and celebrate.

> 4 Rememberthen (deere brother) that eues rie time thou doest commit a finne, thou givel as it were a blow in the face, to this God of great maiestie, who (as Saint Paule saith) Dwelleth in ... unaccessable light: which no man in this world can abide to looke upon : As also it appeareth by the example

of S. John Euangelist, who fell down dead for verie feare at the appearance of Christ vnto him, as Apoc.1. himselfe testifieth. And when Moses desired to fee God once in his life, & made humble petition for the same: God aunswered, that no man could fee him and live : but yet to fatisfie his requely and to fhew him in part what a terrible and glorious God he was he rold Moses, that he should

fee some peece of his glorie; but he added, that it was needful he should hide himself in the hole Exod. 35. of a rocke, and be couered with Gods own hands for

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to the for his defence, while God ( in some measure of with hismaiestie) did passe by in glorie. And when he all the was patt, God tooke awaie his hand, and fuffean des red Moles to fee his hinder partes onely, which aturer was not with flanding, most terrible to behold.

The Prophet Daniell also describeth the s, and se and maiestie of his God shewed vnto him in vision. in these words: I did see (laith he ) when the thrones Dan. 7. were fet and the old of many dayes fate downe: his appangels rellwas as white as from: bis haire like unto pure wool, his throne was a flame of fire, and his chariots were burning fire, a fwift flood of fire came from his face : a ibouland thousandes did serve bim, and ten thousande bundred thou (ands did a sest bim, be sate in judgement, mathe bookes were opened before him. All this and much more is recorded in scripture, to admonish whereby what a Prince of maietly he is whom sinner offendeth.

6 Imagine now brother (mine) that thou feelt A content this great king fitting in his chaire of maie plation of flie: with chariots of fire : vnfpeakable light; and the maieflie infinite millions of Angels about him, as the of God fripture reporteth . Imagine further (which is most true ) that thou scelt all the creatures in the world fland in his presence, and trembling at his maieftie, and most carefully attending to do that for which hee created them : as the heavens to moue about the earth to bring forth fuftenance: and the like. Imagine further that thou feeft all these creatures (how big or little soeuer they be) to hang and depend onely of the power & vertue

of God:whereby they fland, mooue and confift and that there paffeth from God, to ech creature in the world, yea to enery part that hath motion or being in the same, some beame of his vertue: from the fun, we fee infinite beames to paffe into the aire. Confider (I faie) that no one part of anie creature in the world ( as the fishe in the fea, the graffe on the ground, the leaves of the trees, or the partes of man ypon the face of the earth) can grow, moue, or confift without fome litle streame of vertue, and power come to it continually from God. So that thou must imagine God to stand as most glorious fun in the midst; and from himte passe foorth infinite beames or streames of vertue to all creatures that are, either in heaven, earth, the aire, or the water, and to eueric pan thereof: and vpon these beames of his vertue, all creatures to hang: and if he should stop but any one of them, it would destroy and annihilate prefently some creature or other. This, I say, if thou shalt consider touching the maiestie of God, and theinfinite dread that all creatures have of him except onely a finner (for the diuels also do feare him, as Sainct Iames faith: ) thou wilt not marvel of the seuere judgement of God appointed for his offence . For fure I am , that verie shame of the worlde maketh vs to have more regard in offending the poorest friend we have in this life, than a wicked man hath in offending GO Di which is an intollerable contempt of so great maiestie.

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But now if we adioine to this contemplati- A confidera onlift on of maiestie, an other consideration of his be- tion of the cature nefits bestowed; vpon vs: our default will growe benefits of who farre greater, for that to injurie him who God, tuc:as hath done vs good, is a thing most detestable euen in nature it felfe . And there was neuer yet fofearce an hart, no not amongst brute beaftes. but that it might be woon with curtefic and bepefites : but much more amongst reasonable creatures doth beneficence preuaile, especially if icome from great personages, whose love and friendship (declared vnto vs but in small giftes) doth greatly binde the heartes of the receivers to love them againe.

8 Confider then (deere Christian) the infinite good turnes and benefits which thou haft received at the handes of this great God; thereby to win thee to his love, & that thou shouldest leave offto offend and injurie him and albeit no toong created either of man or Angell can expresse the one halfe of these giftes which thou half receaued from him, or the valewe of them, or the great loue and harrie good wil wher with he bestowed them vpon thee : yet for some memorie, fake, I will repeat certaine generall and principal points thereof, whereunto the rest may be referred.

9 First then he hath bestowed vpon thee, the The benefit benefit of thy creation, whereby he made thee of creation of nothing to the likeneffe of himfelf, & appointed thee to so noble an end, as is to serue him in this life, and to reigne with him in the life to

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come furnishing thee for the present with the service and subjection of all creatures. The great nesse of this benefit may partly be conceased thou do imagin thy selfe to lack but any one partly bodie, as a leg, an arme, an eie, or the like and that one should freely give the same vine thee; or if thou wantest but any one sense, as the thou were dease or blind, and one should restor sight or hearing vnto thee; howe wouldest the esteem of this benefit? How much wouldest the professe thy selfe beholding vnto him for the same? And if the gift of one of these parters ones would seeme such a benefit vnto thee; how great oughtest thou to esteeme the free gift of o main oughtest thou to esteeme the free gift of o main

parts togither?

Adde to this now (as I have faid) that he hath created thee to the likeneffe of no other thing, but of himfelfe; to no other end, but to his honorable feruant in this world, and his conpartener in kingly glorie for al eternitie to come and this he hath done to thee, being onelies peece of dirt or clay before. Now imagine the of what maner of loue proceeded this . Butye ad further, how he hath created all this magnifcent world for thee; and all the creatures thereof to ferue thee in this bufmeffe: the heatiens to de flinguish times and seasons, & to give thee light the earth, and aire, and water to minister most infinite varietie of creatures for thy vie and fuffe nance, and hath made thee Lord of all, to the them for thy comfort and his feruice. And what

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mar put Cou magnificent gifts are these? And what shamefull ingratitude is it, to turn the fame to the dishonor and injurie of so louing a giver as thou doet, by ving them to ferue thee in fin?

11 But yet confider a little further, the benefit The benefit

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of thy redemption, much greater than al the for- of redempmer: which is , that thou having loft all those for- tion. mer benefits againe, and made thy felfe guilty by fin of eternall punishment , whereto the Angels I.Pet.2. were now delivered for their fin committed before: God chose to redeem thee, and not the Angels, and for fatisfying of thy fault, to deliver his owne onelie Son to death for thee. O Lord, what hart can conceive the greatnes of this benefit? Imagin thy felfe (being a poore man) hadft committed a grieuous crime againft a kings maiefty, togither with fome great man of his chiefest nobilitie, and that the king being offended highly with you both, should not with standing pardon thee, and put the noble man to death, and further also ( being no other waie to faue thy felfe) should lay the paines of death due to thee, vpon his onelie fonne and heir, for thy fake; how much wouldest thou thinke, that this king loued thee? How greatly wouldest thou esteeme thy selfebeholding and bounden to that yong prince, which

should offer himselfe to his fathers justice to die

for thee a poore worme (and not for the noble

man, as he would not die for the Angels) and to

put his head in the halter for thine only offences?

Couldest thou ever have the hart to becom ene-

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mie to this man after, or willingly and wittings to offend him? And yet such is our case, & much more bounden towardes Christ and his father, whom the most of vs notwithstanding do daily offend, dishonor, and injurie by sin.

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The benefits of vocation and instiff-cation.

12 But yet there follow on mo benefits of God vnto vs, as our vocation and inftification: vocation whereby he hath called vs from infidelitie, to the state of Christians: and thereby made vs partakers of this our redemption, which infidels are not. For albeit he paid the ransom for alin general: yet he hath not imparted the benefit thereof to al, but to such only as best it pleased his divine goodnes to bestow it vpon. After which followed our instification, whereby we were not onely set free from all our sins committed before, and from

Rom.s. 1. Cor. 13. Elay.11.

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goodnes to bestow it vpon. After which solowed our instification, whereby we were not onely so free from all our sins committed before, and from all pain and punishment due for the same: but also our soules beutisted and inriched with his holie grace, accompanied with the vertues theological, as faith, hope, and charitie, & with the gist of the holie ghost, and by this grace we are made instance in the sight of God, and intituled to the most blessed inheritance of the kingdom of heauen.

13 After these do insue a great number of be-

The benefit of she Jacramenses.

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nefites togither (as to vs being nowe made the children and deer friends of God) and every one of them, of infinite price and value. As the gifts the holie facraments, left for our comfort & preferuation, being nothing els but conduits to course Gods grace vnto vs, especially these two

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which appertaine to all, to wit, the facrament of baptism, and of his bleffed bodie & blood, wherof the first is to purge our soules from fin, the fecond to feede and comfort the fame after fhee is The ofe of purged. The first is a bath made of Christ his own Sacramenis, blood, to wash and bath our wounds therein : the fecond as a most comfortable and rich garment, to couer our foule withall after the is washed. In the first, Christ hath substituted in his place his fpouse the church, to pronounce in his name remission of fins:in the second he hath left himself. and his own flesh and blood Sacramentally to be a precious food, to cherish her withall.

14 Besides all these, there is yet another gift named our preservation, whereby God hath pre- of preservaferued vs fro fo many dangers into which others tion and inhaue fallen, and wherein wee had fallen alfo, if firation. Gods holie hand had not staied vs : as from fu--perfition, herefie, and infidelitie, and many other grieuous finnes: and especially from death and damnation, which long ago by our wickednes we deserued to have been executed vpon vs. Also there are the benefits of Godly inspirations and admonitions, whereby God hath often both knocked inwardly at the doore of our consciece. and warned is outwardly by fo many waies and meanes, as are good bookes : God Sermons: good exhortations, good companie, good example of others, and an hundred meanes elfe, which he at diverfe times hath & doth vie, therby to gain ys & our foules ynto his eternal kingdom,

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by stirring vs to abandon vicious life, and to be take our sclues to his holy and sweete service.

measured, either according to the value of them felues, or according to the loue of that hart, from which they do proceede, ought to moue vs most vehemently, to gratitude towardes the given which gratitude should be, to resolve our selves at length to serve him vnfainedly, and to present his fauour before all worldly or mortall respectes whatsoever. Or if we can not obtaine so much of our selves: yet at the least wife not to offend him any more by our sinnes and wickednes.

the world (as I noted before) but is mollified, allured, & woon by benefites: & ftories doe make report of strange examples in this kinde, euenamong bruite beasts, as of the gratitude of Lyons, Dogs, & the like, towards their maisters & benefactors. Onely an obstinate sinner is he, among a the sauage creatures that are, whom neither benefits can moue, nor curtesies can mollifie, not promises can allure, nor giftes can gaine to the saithfull service of God his Lord and maister.

Aelian in bift animal.

The intollerable ingrazitude of a finner.

he give his servant but twenty nobles a yeare, or his tenant some little farme to live vpon, and if for this they serve him not at a beck, he crieth out of their ingracitude and if they should further maliciously seeke to offend him, and to joyn with his professed enemie against him, how intollers ble

ble a matter would it feeme in his fight? And yet he himselfe, dealing much more ingratefully and iniuriously with God, thinketh it a matter of no consideratio, but easily pardonable. I say he dealeth more ingratefully with God, for that he hath received a thousand for one, in respect of all the benefits that a mortall man can give to another: for he hath received al in al from God: the bread which he eateth: the ground which he treadeth; the light which he beholdeth: togither with his eies to fee the fun : & finally whatfoeuer is within, or without his bodie: as also the minde, with the spiritual gifts thereof, wherof ech one is more woorth than a thousand bodies: I say also that he dealeth more iniuriously with God, for that notwithstanding al these benefits, he serueth Gods open enemie the diuel, and committeth daily fin and weckednes, which God hateth more than any hart created can hate a mortall enemie, being that in verie deed, which persecuted his Son our Sin persecu-sauiour, with such hostilitie, as it tooke his most ted Christ precious life from him, and nailed him fast to the vnto death. wood of the croffe.

18 Of this extreeme ingratitude & iniurie God Gods comhimselfe is inforced to complaine in divers pla-plaint aces of the scripture, as where he faith : Retribue- gainft finbant mihi mala pro bonis: They returned me home evill Pialm.34. for good. And yet much more vehemently in another place he calleth the heavens to witnesse of this iniquitie, faying: Obstupescite cali super bec: O you heavens be you aftonished at this . As if he should Icrem. & faic

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lera ble fay by a figurative kinde of speech, go out of your wits you heavens with maruell, at this incredible iniquitie of man towards me. For so he expoundeth the whole matter more at large in another place: Audite cali,& auribus percipe terra: Harken ye heavens, of thou earth bend buther thine eares: Filios enutrini & exeltani, ipsi autem spreuerunt me: I hane nour fred up children and have exalted them, of nowe they contemne me. What a pitifull complaint is this of God against most vile and base wormes of the earth? But yet God amplifieth this iniquitie more by certain examples and comparisons: The oxe (faith he) knoweth his owner, and the affe knoweth the manger of his Lord and maister: but yet my people know not me: wo be to the sinfull nation, to the people los den with iniquitie, to this naughtie feed, to wicked chil dren. What complaint can bee more vehement than this? What threatning can be more dready full than this woe, comining from the mouth of him which may punish vs at his pleasure?

19 Wherfore (deer brother) if thou have grace; cease to be vngratefull to God any longer: cease to offend him which hath by so many waies preuented thee with benefits, cease to render euill for good: hatred for loue: contempt, for his father. It affection towards thee. Hee hath done for thee all that he can: he hath given thee all that thou art: yea and (in a certaine maner) all that he is woorth himselfe: and meaneth besides to make thee partaker of all his glorie in the world to come, and require th no more for all this at thy handes, but

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love & gratitude. O (deer brother) why wilt thou not yeld him this? Why wilt thou not do so much whim, as thou wouldest have another man to do to thee, for lesse than the ten thousand part of these benefits which thou hast received? For I dare wel faie, that if thou hadft given a man but an almes at thy doore, thou wouldest thinke him bound to love thee for it, albeit thou hadft nothing in thee woorth loue befides. But now thy Lord (besides these his giftes) hath infinite caufesto make thee loue him, that is, all the caufes which any thing in the worlde hath to purchase loue, and infinite more besides : for, if all the perfections of all thinges created in heaven Camfes of and in earth (which do procure loue) were put lone in God besides his a togither in one, as all their bentie, al their vertue; benefits. all their nobilitie: al their goodnes, and the liker yet thy Lord and Saujour whom thou contemnest, doth passeall this, and that by many and infinite degrees: for that he is not onely, all thefe things togither: but also he is verie beautie it felf: vertue it selfe:wisedome it selfe:sweetnes it selfe: nobilitie it selfe: goodnes it selfe : & the verie foutain and welfpring where hence al thefe things are deriued by little pieces and parcels vnto his creatures.

20 Beashamed then (good Christian) of this thy ingratitude, to fo great: fo good: and boutiful a Lord : and resolue thy selfe for the time to com, to amend thy course of life & behauiour towards him. Say with the prophet, which had leffe cause Apraire.

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of your redible poun nother Harken : Filion Ihane 's nowe is this of the quitie : The

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to fay so than thou; Domine propitiare peccato men multu est enim: O Lordparao me mine offeces : for it u great in thy fight. I know there is nothing Olord) which doth so much displease thee, or drie vp the fountain of thy mercie, and so bindeth thy hands from doing good, as ingratitude in the receiven of thy benefits, wherin hitherto I have exceeded al other: but I have done it (O Lord) in mine ignorance, not confidering thy gifts voto me, nor what account thou wouldest demaund againe of the same. But now seeing thou hast vouchsafed to make me worthie of this grace also, whereby to fee and knowe mine owne flate and default :1 hope hereafter by direction of the same grace of thine, to shewe my selfe a better childe towards thee, O Lord, I am ouercome at the length with confideration of thy loue: & how can I have the hart to offed thee hereafter, feeing thou haft preuented me fo many wayes with benefits, eue whe I demanded not the fame? Can I have hands ever more to finne against thee, which halt given vp thine own most teder hands, to be nailed on the croffe for my fins heretofore? No no, it is to great an iniurie against thee (O Lord) & wo worth me that have done it so often heretofore. But by the holie assistance, I trust not to returne to such

iniquitie for the time to come: to which

(O Lord) I befeech thee for thy mercie fake, from thy holie throne of heaven, to fay

Amen,

The day of death.

## CHAP. VIII.

Of what opinion and feeling we shalbe, touching these matters, at the time of our death.



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He holie scriptures do teach vs, The indianaand experience maketh it plaine, tion of fome that during the time of this life, bears. the commodities, prefermentes, and pleasures of the worlde, doe

83.613

possesse so strongly the heartes of many men, and doe hold them chained with fo forcible inchantments, being forfaken also vpon their iust desertes of the grace of God: faie and threaten what a man can, & bring against them all the whole scripture, even from the beginning of Genesis to the end of the Apocalyps (as indeed it is all against finne and finners) yet will it preuaile nothing with the, being in that lamentable cale, as either they beleeue not, or effeeme not, whatfoeuer is faide to that purpose, against their fetled life and resolution to the contrarie. Of this we have infinite examples in scripture : as of So- Gen. 19. dom and Gomorra, with the cities about, which could not hear the warnings that good Lot gaue 8.9. vnto them. Also of Pharao, whome, all that euer Moises could doe, either by signes or saiengs, moued nothing. Allo of Iudas, who by no faire meanes or threatnings vsed to him by his maister, would change his wicked resolution. But especially the prophets, fent from God, from time

to

to time, to diffuade the people from their naugh- eth fa

tie life, and confequently from the plagues hanging ouer them, do give abundant testimonie of this: complaining euerie where, of the hardneffe of finners hearts, that would not be moued with all the exhortations, preachinges, promifes, and thunderinges that they could vie . The prophet Zacharie shall testifie for all in this matter, who faith of the people of Ifraell a little before their destruction: Hoc ait dominus exercituum, &c. This faith the Lord of hosts:indge instly. And so forth . And presently he addeth : And they would not attend, but surning their backs went awaie, and storped their ears to the end they might not heare; and they did put their heartes as an adamant stone, to the end they might not beare the law and the wordes which God did fend in his spirit, by the handes of the former prophets, wherby Gods great indignation was firred up.

2 This then is, and alwaies hath been the fashion of worldlinges, and reprobate persons, to
harden their heartes as an adamant stone, against
anie thing that shal be told them for the amendment of their liues, and for the sauing of their
soules. Whiles they are in health and prosperitie
they will not know God. As in an other place he
complaineth yet, as the prophet saith: God will
have his day, with these men also when he will bee
knowen. And that is: Cognoscetur dominus inducia faciens: Godwilbe knowen when he beginneth to do indgement. And this is at the day of death, which is the
next doore to indgement, as the Apostle testifis

Efai, t. Pfalm.9.

Zach. 7.

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The day of death.

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mie of dinesses of God most terrible, Esai, 2, 13. for owfull, and full of tribulation, to the wicked, 34-37.61. wherein God will be knowen, to be a righteous God, and to restore to euerie man according as ophet he hath done while he lived : as Saint Paul faith, 2. Cor. 5. who oras the Prophet describeth : He will be knowen Pfal.75. their then to be a terrible God, and such a one, as taketh away The great the spirit of Princes, a terrible GOD to the kinges change of ofthe earth. At this day, as there will bee a great thinges at dange in all other thinges, as mirth will be tur- the daie of ned into forrow: laughinges, into weepinges: death. pleasures, into paines: stoutnesse, into feare: pride, into dispaire : and the like: so especially wil there bee a strange alteration in judgement and opinion: for that the wisedome of God, whereof I haue spoken in the former Chapters, and which (as the scripture faith ) Is accounted holie of the wife 1. Cor. 2. of the world : will then appeare in hir likenesse, & sit is in verie deede, will bee confessed by hir greatest enimies to be onely true wisedome: and Rom. 8. all carnall wisedome of worldlinges, to be meere 1.Cor.s.

4 This the holy scripture setteth down cleerly when it describeth the verie speeches and lamentations of the wife men of this world at the last day, faying, touching the vertues whome they despised in this life : Nos infensati, &c. We senselesse me did esteem their life to be madnes, and their end to be dishonorable: but looke how

they

(84) The first part.

they are now accounted among the children of God, and their portion is with the faintes? We have erred from the waie of truth : and the light of righteousnes hath not shined before vs : net ther hath the sonne of vnderstanding appeared vnto vs. We have wearied out our felues in the waie of iniquitie & perdition, and we haue walked craggy pathes, but the waie of the Lord we haue not knowen . Hitherto are the wordes of scripture: whereby we may perceive, what great change of judgement there wil be at the last day, from that which men have now of all such matters: what confessing of follie: what acknowledging of error: what hartie forowe for labour loft what fruitlesse repentance for having run awrie, Oh that man would confider these things now We have wearied our selves ( say these miserable men ) in the waie of iniquitie and perdition, and we have walked crag ey pathes. What a description is this of lamentable worldlings, who beat their braines daily, and wearie out themselves in pursuit of vanitie, and chaffe of this world, for which they fuffer notwithstading more paines oftentimes, than the just do in purchasing of heaven? And when they arrive to, at the last day wearied and woom out with trouble and toile, they finde that all their labour is lost, all their vexation taken in vaine; for that the little pelfe which they have gotten in the worlde, and for which they have ftrugled fo fore, wil helpe them nothing, but rather greatly afflict and torment them; for better vnder-

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pean and the understanding whereof it is to bee considered, that three thinges will principally molest these men at the day of their death, and vnto these may all the reft be referred.

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The first is the excessive paines which com- of the fouls monly men suffer in the separation of the soule parsing from and bodie, which have lived fo long togither as the body:the two deer friends, vnited in love and pleasure, and first matter therefore most loth to part nowe, but onely that of miserie in they are inforced thereunto. This pain may partlybe conceived by that, if wee would drive out \* Those life, but from the least part of our bodie (as for paines in example, out of our little finger, as Surgeons are death are woont to do, when they will mortifie any place especially to make it breake) what a paine doeth a man fuf- ftrained to fer before it be dead? What raging griefe doth he the death abide? And if the mortifieng of one litle part one- of the ly doth so much afflict vs, imagine what the vio- worldlie: lent mortifieng of all the partes togither will for the god doe. For weefee that first the soule is driven by the most death to leave the extreeme partes, as the toes, part afinfeet and fingers: then the legs and armes, and fo gular comconsequently one part dieth after another, vntil fort therin. life be restrained onely to the heart, which holdeth out longest, as the principall part, but yet must finally bee constrained to render it selfe though with neuer fo much paine and refiftance: which paine how great and strong it is, may appear by the breaking in peeces of the very ftrings and holdes wherewith it was inuironed, through the excessue vehemency of this deadly torment.

(86) The first part,

But yet before it come to this point, to yeeld, no

man can expresse the cruell conflict that is betwixt death and her, and what diffresses shee abi deth in time ofher agonie. Imagine that a Prince possessed a goodly citie in all peace, wealth and pleasure, and greatly friended of all his neigh bours about him, who promise to affist him in all his needes and affaires: and that uppon the fudden his mortall enimie should come and besiege this citie, & taking one hold after an other; one wall after an other : one castle after another should drive this Prince onely to a little tower, and befrege him therein, all his other holds being beaten down, and his men flain in his fight: what feare, anguish, and miscrie would this Prince be in? Howe often would he looke out at the windowes and loope-holes of his tower, to fee who ther his friendes and neighbours would come helpe him or no? And if he faw them all to abandon him, and his cruell enimie euen readie to breake in vpon him, would hee not bee in a pit full plight trowe you? And even so fareth it with a poore soule, at the houre of death. The bodie wherein shee raineth like a joly Princesse in all pleasure, whiles it florished, is now battered and ouerthrowne by her enimie, which is death: the arms, legs, & other parts wher with the was fortfied, as with wals & wards during time of health are now surprised & beaten to the ground, & she is driven only to the hart, as to the last & extres melt refuge, where the is also most fiercely affair

A fimilitude expressing the paines of death.

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led in fuch fort , as thee cannot hold out long. Hir deere friendes which foothed hir in time of prosperitie, and promised affistaunce, as youth, phyficke, and other humane helpes, doe nowe veterly abandon hir : the enemie will not be pacified or make any league, but night and daie affaulteth this turret wherein thee is, and which now beginneth to shake and shiper in peeces, and shee looketh hourly when hir enimie in most raging and dreadful maner, will enter vpon hir . What thinke you is nowe the fate of this afflicted foule? It is no maruell it a wife man become a foole, or a flout worldling molt abiect, in this instant of extremitie, as wee often fee they doe in fuch fort, as they can difpole of nothing well, either towardes God or the world at this houre: the cause is the extremitie of paines, oppressing their mindes, as Saint Austen also prooueth (or some other vnder his name) and giueth vs therewithall a most frat, in ereasto follow it: When you shall be in your last sicknesse deer brother (faith he) O howe hard and painefull a thing will it be for you to repent of your faultes committed? And why is this but onelie for that, all the intention of your minde will run thither, where all the force of your paine is? Manie impedimentes shall let men at that day : as the paine of the bodie; the fear of death: the fight of children (for the which their fathers shall oftentimes thinke themselves often damned)

The day of death.

damned: the weeping of the wife: the flatterie of the world: the temptation of the Deuill: the diffimulation of physitions for lucre sake: and the like . And beleeue thou (O man) which readel this, that thou shalt quickely prooue all this true vpon thy felfe, and therefore I befeech thee that thou wilt repent before thou come vnto this life day: dispose of thy house, and make thy tells. ment while thou art thine owne man : for if thou tarie vntill the last day, thou shalt be led whither thou wouldest not. Hitherto are the author wordes.

The fecond matter of miferie in death.

6 The second thing, which shall make death terrible and grieuous to a worldly man is the fud den parting (and that for euer and euer) fromal the thinges, which he loued most deerely in the life:as, from his riches, poffessions, honours, of fices, faire buildings, with their commodities goodly apparell with rich iewels : from wife and children; kinred, and friends, & the like : wherewith he thought himselfe a bleffed man in this life, and now, to be plucked from them vpon the fudden, without euer hope to fee or vie thems gaine, oh what a griefe, what a torment will this be? For which cause the holy scripture faith: 0 mors, quam amara est memoria tua homini pacembe benti in substantis suis? O death, how bitter is thy morie unto a man that hath peace and rest in his for stance and riches? As who would faie : there is no more bitternes or griefe in the world to fuch! man, than to remember or think on death only,

Eccl.41.

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but much more to go to it himselfe, and that out ofhand, when it shal be faid vnto him, as Christ reporteth it was to the great wealthie man in the Golpell, which had his barnes full, and was come now to the highest top of felicitie : Stulte, hac note Luc. 12. mimam tuam repetent à te, que autem paraste, cuius erunt ? Thou foole, even this night will they take thy foule from thee, & then who shall have all that thou hast foraped togither?

7 It is impossible I faie , for any toong to ex- The farms presse the dolefull state of a worldly man in this instant of death, when nothing that euer he hath gathered togither with fo much labor, & toile, & wherin he was wont to have fo much confidence, wil now do him good any longer, but rather afflict him with the memorie thereof, confidering that he must leave all to others, and go himself to giue account for the getting & vling of the fame (perhaps to his eternall damnation) whiles in the mean time other men in the world do live merily & pleafantly vpon that he hath gotten, little remebring & leffe caring for him, which lieth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a woefull and lamentable point, which is to bring many a man, to great forrow and anguish of hart at the last daie, when all earthly ioyes must be left, al pleasures & commodities for euerabadoned. O what a dolefull daie of departing wil this be! What wilt thou faie (my fried) at this day, when al thy glory, althy wealth, althy pomp is come to an end? What are thou HI

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the better now to have lived in credit with the world? In favor of princes? Exalted of men?Feared, reverenced, & advanced: seeing now alisended, & that thou canst vse these things no more?

The shird maner of miferie in death,

Eccle. 10.

8 But yet there is a third thing which more this al the rest will make this day of death to be troublesome & miserable vnto a worldly man, & that is, the confideration what shall become of him, both in bodie and foule. And for his bodie, it will be no small horror to thinke, that it must inherit ferpentes, beafts, & worms, as the scripture faith, that is, it must be cast out to serue for the food of vermins : that bodie I meane, which was fo delicately handled before, with variety of meats, pillows, & beds of down, fo trimly fet forth in apparel,& other ornaments, wherupo the wind might not blow, nor the fun shine: that bodie (I saie) of whose beautie there was so much pride taken whereby fo great vanitie and fin was committed; that bodie, which in this world was accustomed to al pampering, & could abide no aufteritie or discipline, must now come to be abandoned of al men, and left onely to be deuoured of wormes. Which thing, albeit it can not but breed much horror in the hart of him that lyeth a dying: yetis it nothing in respect of the dreadfull cogitation, which he shall have touching his soule : as what shal become of it? Whither it shall go after hirde parture out of the bodie? And then confidering that it must go to the judgement seat of God, and

there to receive fentence, either of vofpeakent

The cogltazion of the bodie.

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The eight Chapter. The daie of death,

florie, or in supportable paines: he falleth to confider more in particular, the danger thereof, by comparing Gods instice and threats (set down in scripture against sinners) with his owne life: hee beginneth to examine the witnesse, which is his conscience, & hee findeth it ready to laie infinite accusations against him, when he commeth to the

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9 And now (deere brother) beginneth the miferic of this man. For scantly there is not a seuere faying of God in all the Scripture, which commeth not now to his mind, to terrifie him withall at this inftant: as, If thou wilt enter into life , keepe Mat. 19. the commandements. He that faith he knoweth God, or I. John. 2. beepeth not his commandements, is a lier . Many Shall see onto me at that day, Lord, Lord &c. Not the hea- Mat. 7. rers of the lawe, but the doers of the law shall be justi- Luc. 13. fied. Go from me all workers of iniquitie into enertasting 1. Cor.6. fire. Do not you know, that wicked men shal not posses the kingdome of God? Be not deceined, for neither fornicators, nor idolaters, nor adulterers, nor uncleane handlers of their owne bodies, nor Sodomites, nor theenes, nor couetous men, nor droonkards, nor backbiters, nor extortioners, shal ener possesse the kingdom of God. If you line Rom. 8. according to the flesh, you shall die, and the workes of the flesh are manifest, as fornicatio, vncleannes, wantonnes, Gal 5. hixurie, poisonings, enmities, contentions, emulations, -batred Strife diffentions, fects, envie, murder, droonkennes, gluttonie, of the like Whereof I foreselyon, as I hane told you before, that they which doo thefe thinges shall wever attaine to the kingdome of God . We must all be presented Ha

2.Cor. 5. lerem.2. Apoc. 20.

2. Pet. 2.

1. Pet. 4.

Mat. 19.

presented before the judgement seat of Christ, & event man receive particularly according as he hath done in this life, good or evill, everie man shall receive according to his works. God spared not the angels when they sinned. You shall give account of everie idle word at the day of sudgement. If the inst shall scarce be saved, where shall the wicked man and sumer appeare? Few are saved, and a rich man shall hardly enter into the kingdom of head.

19 Al thefe things (I fay) & a thousand mo touching the feueritic of Gods iuflice, & the account which shall be demaunded at that day, will come into his minde that lieth a dying, and our ghoftly enimie (which in this life laboured to keepe thefe things from our eies, therby the easier to draws to fin) will now lay al & more to, before our face, amplifieng and vrging eueric point to the vttermost, alleadging alwaies our conscience for his witnes. Which whe the poore foule in dying can not denie, it must needs terrifie hir greatly : for lo we see that it doth daily, even many good & vertuous men. S. Ierom reporteth of holy S. Hilario, whose soule being greatly afeard, vpon these cofiderations, to go out of the bodie, after long conflict, he tooke courage in the end, and faide to his foul: Go out my foul, go out: why art thou afeard? thou halt ferued Christ almost threescore & ten yeares, & art thou now afeard of death? But iffo good a mã was fo afeard at this paffage, yea, fuch an one as had ferued God with all puritie of life, and perfect zeale for threescore & ten yearesto-

lerom in vita Hilarionis Abba.

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ned Godtruly one day in al their lines, but rather have spent al their yeares in sin and vanitie of the world? Must not these men be needes in great ex-

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11 Now then (deer Christian) these things being fo, that is, this passage of death being so terrible, so dangerous, and yet so vnauoidable as it is: feeing so many men perishe, and are ouerwhelmed daily in the fame, as it cannot be denied but there doe: and both holy scriptures & ancient tathers do testifie it by examples and records vnto vs:what man of discretion would not learn to be wife by other mens dangers? Or what reasonable creature would not take heed, & look about him being warned so manifestly, and apparently, of his own peril? If thou be a christian and doest beleve indeed the things which christian faith doth teach thee: the doeft thou know & most certainly beleeve also, that of what state, age, strength, dignitie or codition foeuer thou be now, yet that thou thy felfe (I fay ) which nowe in health and mirth readest this, & thinkest that it little pertaineth to thee, must one of these dayes (and it may be shortly after the reading hereof com to proue all these things upon thy selfe, which I have here written: that is, thou must with forrowe & griefe be inforced to thy bed, & there after al thy ffruglings with the darts of death, thou must yeeld thy bodie which thou louest so much, to the baite of worms, and thy foule to the trial of iultice, for hir doings in this life.

H. 3.

12 Ima.

(94) The first part.

Avery profitable confiderasion,

12 Imagine then (my friend) thou I fay which art fo fresh & frolik at this day, that the ten, twe tie, or two yeares, (or it may be) two monthes, which thou hast yet to live, were now ended, and that thou were even at this present, stretched out vpon a bed, wearied and worne with dolour and pain, thy carnall friendes about thee weeping houling, the Phyfitions departed with their fees, as having given thee over, and thou lying there alone mute and dum in most pitifull agonie, ex pecting from moment to moment, the laft froke of death to be given thee. Tell me, in this inflant, what would all the pleasures and commodities of this worlde doe thee good? What comfor would it be to thee, to have beene of honour in this world, to have beene rich, and purchased much, to have borne office, and been in the Princes fauour? To have left thy children or kindred wealthie, to have troden downe thine enimies, to have flurred much, and borne great fway in this life? What case ( I say ) or comfort would it be to thee, to have beene faire, to have beene gallant in apparell, goodly in perforage, glittering in gold? Would not all these thinges rather afflict than profit thee at this instant? For now shouldes thou fee the vanitie of these trifles: nowe would thy heart begin to fay within thee: O follie and The cogita- miscrable blindnesse of mine! Loe, here is an end now of all my delites & prosperitie : al my ioyes, all my pleasures, all my mirth, all my pastimes are nowe finished: where are my friendes; which WCIE

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were woont to laugh with me? My servances woont to attend me, my children woont to difport me? Where are my coches and horses, wherewith I was woont to make fo goodly a hewe, the caps and knees of the people woont to honour me, the troupes of futers following me? Where are all my daliances and tricks of loue:all my pleasant musicke: all my gorgeous buildings; all my costly feastes and banquettings? And aboue all other, where are my deere and fweete friends, who feemed they would neuer haue forfaken me? But all are now gone, and have left me heere alone, to answere the reckoning for all, and none of them will do so much as to go with me to judgement, or to speake one worde in my behalfe.

13 Wo worth to me, that I had not forescene this day fooner, and fo haue made better prouifion for the same:it is nowe too late, and I feare me I have purchased eternall damnation, for a litle pleasure, and lost vnspeakeable glorie, for a floting vanitie. O how happie and twife happie are they which so live, as they may not be afeard of this day? I now fee the difference betwixt the ends of good and euil, and maruell not though the scriptures say of the one: The death of faincts is Pfalm. 115. precious. And of the other: The death of a sinner is Pfalm.33. miserable. Oh that I had lived so vertuously as some other haue done, or as I had often inspirations from God to do: or that I had don the good deedes I might have done: how fweete and com-

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(96) The first part.

fortable would they be to me nowe in this my

14 To these cogitations and speeches (deere

laft,and extremeft diftreffe?

brother) shall thy hart be inforced, of what estate focuer thou be, at the hour of death, if thou doe preuent it now by amendment of life, which only can yeeld thee comfort in that forowfull daie; For of good men the judge himselfe saith: His and tem fieri incipientibus, respecite & leuate capita vestra quoniam appropinquat redemptio vestra: When these thinges begin to come upon other men, do youlift up your heades for that your redemption commeth on , from the labors and toiles of this world, And the holie prophet faith of the vertuous man which hath done good works in this life, that hee shall be at this time, Beatus vir: An happie ma. And he giveth the caule, Qua in die mala liberabit eum dominus, & opem feret illi super lectum doloris eius: For that God will deliner him in this euil day, & wil affift him upon the bed of his forrow . Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most forrowfull, as I have shewe ed, being nothing elfe but an heape of al forowes togither, especially to them which are drawne vnto it before they are readie for the fame, as commonly all they are, which deferre their a. mendment from day to day, and doe not at-

tend to live in fuch fort nowe, as they shall wish they had done when they come to that laft paffage.

Luc. 21.

Pfalm.4.

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## CHAP. IX

Of the paines appointed for sinne ater this life.



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Mongst all the meanes, which God vseth towardes the Children of men, to mooue them to this resolution, whereof I intreat, the strongest and most forcible (to the common fort of men ) is.

the confideration of punishmentes prepared by him for rebellious finners, and transgressors of his commandements. Wherefore hee vseth this consideration often, as may appeare by all the prophetes, who do almost nothing els, but threaten plagues and destruction to offenders . And The force of this mean hath oft times prevailed more tha any fearer other that could be yied, by reason of the naturall loue which we beare towardes our felues : and confequently the naturall feare which we have of our owne danger. So wee read that nothing could mooue the Niniuites so much as the fore- John. 5. telling them of their imminent destruction. And Sainct Iohn Baptist, although hee came in a simple and contemptible maner, yet preaching vnto the people : The terror of vengeance to come, and Mat. 3. that the axe was now put to the trees, to cut down for Mar. I. the fire al those which repented not: Hee mooued the Luc. 3. verie publicans and fouldiers to feare (which otherwise are people of verie hard metall) who came vnto him vpon this terrible embassage, and

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After then that wee have confidered of death, and of Gods seuere judgement, which in fueth after death, and wherein euerie man hath to receaue according to his workes in this life, the scripture faith: it followeth that we confide also of the punishmentes which are appointed for them that shall be found faultie in that account heereby at leastwife (if no other confideration will ferue) to induce Christians to this resolution offeruing God . For, as I have noted before cuerie man have naturally a love of himfelf and defire to conferue his owne cafe: then should he also have fear of perill, wherby he is to fal in extreme calamitie. This expresseth S. Barnarden cellently according to his woont : O man (fain he) if thou have left all shame (which appendi neth to so noble a creature as thou art) if the feell no forrowe (as carnall men do not ) yet look not fear also, which is found in verie beaftes. We vie to load an affe, & to weary him out with labor and he careth not , because hee is an affe : but thou wouldest thrust him into fire, or fling him into a ditch, hee would avoide it as much as her could, for that he loueth life, and feareth death Feare thou then, and be no more insensible than a beaft : feare death: feare judgement:feare hell This feare is called the beginning of wisedoms and not shame or sorrowe, for that the spirited feare is more mightie to refilt fin, than the fpin

I.Cor. S.

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Pro.9.

Of punishment.

eleps of hame or forrow: wherfore it is faid; Remember the end, and thou shalt never sinne. That is, remember red of the final punishments appointed for finne, after ichin life. Thus far S. Barnard.

n hat 103 First therefore to speake in generall of the life a minishments referred for the life to come, if the onfide cripture did not declare in particular their greatointed pervnto vs: yet are there many reasons to perccon perswade vs, that they are most seuere, dolorous, ration indintollerable. For first, as God is a God in all his workes, that is to fay, great, wonderfull, and Gods maieore; f terrible: fo especially hee sheweth the same in his Pfal. 71. nselfe punishments, being called for that cause in Scrip- Deut. 10. hould ture: Dem insticia: God of instice: As also: Deus vitio Plalm.4. mi, God of revenge. Wherefore feeing all his other Pfal. 93. rden workes are full of maiestie and exceeding our capacities: we may likewife gather, that his hand inpunishment must bee woonderfull also. God himselfe teacheth vs to reason in this maner, whe he faith : And will ye not then feare me? And will yee Ierem. 5. but tremble before my face, which have put the hand as shoppe unto the fea, and have given the water a commaundement never to passe it, no, not when it is most woulded, and the floudes most outragious? As who would faie : If I am woonderfull, and doe passe your imaginations, in these workes of the lea, and others which you fee daily : you have cause to feare me, confidering that my punishmentes are like to be correspondent to the same.

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Pfal 84.

infinite & vnspeakable mercie: the which as it is the verie nature of God, and without end or measure, as his Godhead is: so is also his institute. And these two are the two armes (as it were) of God, imbracing and kissing one the other, as the scripture saith, therefore as in a man of this world it we had the measure of one arm, we might easily coniecture of the other; so seeing the wonderfull examples daily of Gods infinite mercie to wardes them that repent: we may imagine by the same, his senere institute towardes them, whombe reserved to punishment in the next life, & whom for that cause, he calleth in the scriptures: Vasasserves: Vessels of his surie, or vessels to shew his surie vpon.

Ifai. 13. Pfal. 7.

Gods patience.

5 A third reason to perswade vs of the greatnes of these punishmentes, may becthe maruel lous patience, and long suffering of God in this life : as for example , in that he luffereth diverte men from one finne, to another : from one day to another: from one yeare, to another: from one age to another, to spend all (Isay) in dishonor and despight of his maiestie, adding offence to offence, and refusing all perswasions, allurementes, good inspirations, or other meanes of friendship, that his mercie can deuise to offer for their amendment. And what man in the world could fuffer this? or what mortal heart can shew fuch patience? But now if all this should not be requited with severitie of punishment, in the world to come, vpon the obstinate: it might feem against agair arme Saind to the

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against the law of instice and equitie, and one arme in God might feeme longer than the other. Sainct Paule toucheth this reason in his Epistle to the Romanes where he faith : Dooft thon not Rom. 2. how that the benignitie of God is veed to bring thee to repentance? And thou by thy hard and imperitent hart dooft hoord up vegeace unto thy felf, in the day of wrath & appearance of Gods inst indgements, which shall refore to everie man according to his workes? He vieth heer the words of Hoordang up of vengeance, to fignific that even as the coverous man dooth hoord vp mony to mony dailie, to make his heap great: fothe vnrepentant finner doth hoord vp finne to finne: and God on the contrary fide hoordeth vp rengeance to végeance, vntil his measure be full, torestore in the end : Measure against measure, as the Prophet faith , and to paie vs home : Accor- Ierem. 16. ding to the multitude of our own abhominations. This Gen. 15. God meant when he faid to Abraha: That the iniquite of the Amorrheans were not yet full up. Also in Apoc. 21. thereuelatios vnto S. Ioh. the Euangelift, when he vied this conclusion of that booke: He that dooth eul, let him do yet more euil: and he that lieth in filth, let him yet become more filthie: for behold, I come quickh, and my reward is with me, to render to enerie man according to his deedes. By which wordes God fignifieth that his bearing and tollerating with finners in this life, is an argument of his greater feueritie in the life to come, which the Prophet Dauid also declareth, when talking of a carelesse finner hee faith : Dominus irridebit eum, quoniam Pfal 36. prospicit

prospicit quod veniet dies eins: The Lord shal froffen

Of punishmens.

Ezec. 7.

him, fore seeing that his daie shall come. This day no dout) is to be vnderstood the day of account and punishment, after this life, for so doth God mon at large declare himself in an other place in the wordes: And thou sonne of man, this faieth thy L God: the end is come, now ( I faie) the end is come v thee. And I will show in thee my furie: and wil inde thee according to thy waies. I will late against thee thine abominations, and my ere shall not spare thee, no ther wil I take any mercy upon thee , but I wil put this own waies upon thee, and thou shalt know that I am the Lord. Behold affliction commeth on, the end is come, the end(I faie ) is come: it hath watched against thee, & be hold it is come: crushing is now come upon thee: the time is come: the day of slaughter is at hand. Shortly will poure out my wrath upon thee, and I will fill my fury in thee, and I will sudge thee according to thy waies, of will lay thy wickednesse uppon thee : mine eie shall pittie thee:neither will I take any compassion upon the but I will laie thy wates upon thee, and thine abhomina tions in the mudst of thee, and thou shalt know that I ... the Lord that Striketh . Hitherto is the speechof God himselfe.

Of paines in particular.

6 Seeing then now we understand in general, that the punishments of God in the life to come are most certain to be great and seuere, to al such as fall into them (for which cause the Apolle faith; Horrendum est incidere in manus Dei vinentin It is an horrible thing to fall into the hands of the lines God) let vs confider somewhat in particular what

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foffent maner of paines and punishments they shalbe.

And first of all, touching the place of pu- of the name bishment appointed for the damned, commonly of hell in dimiled hell, the scripture in divers languages v- uerfe toungs hih divers names, but al tending to expresse the nieuouines of punishment there fuffered. As in Efai.5.& 38 atin it is called Infernus , a place beneath or vnerground (as most of the old fathers doo interpret.) But whether it be vnder ground, or no, most certaine it is, that it is a place most opposite to beauen, which is faid to be a boue. And this name isvied to fignifie the miferable suppressing and burling down of the daned to be trode vnder the feet, not only of God, but also of good men for cuer. For'fo faith the scripture: Behold, the daie of the Mal. 4. Lord commeth burning like a furnace, and al proud & wicked men shal be straw to that furnace, and you that The matter feare my name. Shal tread them down; and they shalbe as in hand is burnt ashes under the soles of your feet in that day. And not by this this shal be one of the greatest miseries that can flate subhappen to the proud and fout potentates of the promed world, to be thrown down, with fuch contempt, and to be troden under feet of them, whom they so much despised in this world.

8 The Hebrew woord which the scripture v- Esai. 14. feth for hel, is Seol, which fignifieth a great ditch Mat. 14. ordungeon . In which fente it is also called in Apoc. 14. the Apocalyps: Locus ira Dei: The lake of the wrath Mat. 11. of God. And againe: Stagnum ardens igne & Sulphure: In com. fin Apoole burning with fire and brimftone. In Greek the praverba, lenpture vieth three wordes for the fame place. vine laten maner

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2. Pet.4. lob. 10. Mat.22.& 25. 2. Pet. 4.

The first is, Elades, vied in the Gospell, which Plutarch noteth) fignifieth a place wher no light is. The second is Zephos, in Saint Peter, which for nifieth darkenesse it selte. In which sense it is called also of lob: Terratenebrosa & operta mortis de ligine: A darch land, and onerwhelmed with deadly d. fouritie. Also in the Gospell: Tenebra exterioren Vtter darchneffe. The third Greeke word is Tara ros: vied also by Saint Peter: which word being deriued of the verbe Taroffo, which fignifieth to terrifie, trouble, and vexe: importeth an homble confusion of tormentors in that place : euen as Iob faith of it; Ibi nullus ordo, sed sempiternus bisror inhabitat: There dwelleth no order, but everlafting borror.

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Mat. 5. 10. 18.23. Mar.9. Luc. 12.

9 The Chaldie word, which is also vsed in Hebrew and translated to the Greeke, is Gehemme, first of al vsed by Christ for the place of them which are damned, as Saint Jerom noteth voor the tenth Chapter of Saint Matthewes Gospell And this word being compounded of Gee and Hinnom, fignifieth a valley nigh to Hierusalem, called the valley of Hinnom, in which the olde idolatrous Iewes were wont to burne aliue their own children in the honor of the Diuell, and to found with trumpets, timbrels, and other low instrumentes, whiles they were doing thereo, that the childrens voices and cries might not be heard: which place was afterward vied also for the receite of all filthinesse, as of doong, dead co rions, and the like. And it is most probable, that

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Of punishment.

our fauiour vsed this word aboue al other for hel. thereby to fignific the miserable burning of souls in that place, the pitifull clamors and cries of the formented: the confuse and barbarous noise of the tormentors: togither with the most lothfome filthnes of the place, which is otherwise described in the scriptures by the name of adders, hakes, cocatrices, scorpions, & other venemous creatures, as shal be afterward declared.

10 Hauing declared the names of this place, and therby also in some part, the nature:it remaineth now, that we confider, what maner of pains men suffer there. For declaration whereof, wee The paines must note, that as heaven and hel are contrary, af- of hel unifigned to contrarie persons, for contrarie causes: so haue they in al respects contrarie properties, conditions, and effects, in such fort, as whatfoeuer is spoken of the felicitie of the one, may ferue to inferre the contrarie of the other . As when Saint Paul faith: that No eie bath feene nor 1. Cor.2. eure hard, nor hart concesued the ioies that God hath prepared for them that shal be faued. Wee may infer, that the paines of the damned must be as great. Again, when the scripture faith, that the felicitie Exod 33. of them in heaven is a perfect felicity, conteining Omne bonum: Al goodnesse. So that no kinde of pleasure can be imagined which they have not: we must thinke on the contrarie part, that the miserie of the damned, must be also a perfect miferie, conteining al afflictions that maie bee: without wanting any . So that, as the happinesse

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of the good is infinite, and vniuerfal: fo also is the calamitie of the wicked infinite, and vniuerfall. Now in this life al the miferies and paines which fall vpon man, are but particular, and not vniuerfall. As for example: we fee one man pained in his eies:another in his back: which particular paines notwithstanding fomtimes are fo extreme, as life is not able to refift them : and a man would not fuffer them long for the gaining of many worlds togither. But suppose now a man were tormeted in all the parts of his bodie at once, as in his head, his eies, his tongue, his teeth, his throat, his flomacke, his bellie, his back, his heart, his fides, his thighs, and in all the jointes of his bodie befides; suppose (Isay) he were most cruelly tormented with extreme paines in all these partes togither, without eafe or intermission: what thing coulde be more miserable than this? what fight more lamentable? If thou shouldest see a dog lie in the street fo afflicted: I know thou couldest not but take compassion vpon him. Well then, consider what difference there is betweene abyding thefe pains for a weeke, or for al eternities: in fuffering them vpon a fost bed, or vpon a burning grediron & boiling fornace; among a mans friendes comforting him, or among the furies of hel whipping & tormenting him. Confider this (I faie gente reader) & if thou wouldest take a great dealed labour, rather than abide the one, in this life : bee content to fustein a little paine, rather than to iscur the other in the life to come.

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But to confider these things yet further, not Peculiar polic all these parts of the bodie which have bin every parts instruments to fin, shal be tormented togither, but also euerie sense both externall and internall for the same cause shall be afflicted with his particular torment, contrarie to the object wherein he delited most, and took pleasure in this world. As iffor example, the lascinious eies were afflicted with the vglie and fearefull fight of divels : the de. licat eares, with the horrible noise of damned spirits, the nile fmel, with poisoned ftench of brimstone, and other vnsupportable filth : the daintie tafte, with most rauenous hunger and thirst and al the sensible parts of the bodie with burning fire. Againe, the imagination shall be tormented, with the apprehension of pains present, and to come, the memorie, with the remembrance of pleasures past, the vnderstanding, with consideration of the felicitie loft, & the miterie now come on. O poore Christian, what wilt thou do amidst the multitude offo grieuous calamities?

12 It is a woonderfull matter, and able (as one The pains of father faith) to make a reasonable man go out of helexercised his wits, to confider what God hath reucaled in- for tormens, to vs in the scriptures, of the dreadful circumstaces not for Chaof this punishment, and yet to fee , how little the fifement. rechlesse men of the world do feare it . For first, touching the vniuerfalitie, varietie, and greatnes of the pain, not only the reasons before alledged, but also divers other considerations in the scriptures doo declare . As where it is said of the

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Apoc.20.& Apoc. 18. Luc. 16.

damned: Cruciabuntur die ac noche: They shall betore mented day and night. And again, Date illi tormentin Give her torment, speaking of Babylon in hell, by which is fignified, that the paines in hel are exercifed, not for chastifement, but for torment of the parties. And torments commonly wee fee in this world to be as great & as extreme, as the wit of a man can reach to deuise. Imagin then, when God Shall lay his head to deuise tormentes (as hee hath don in hel) what maner of torments will they be?

The fierce nattere of she fire of hell.

13 If creating an element here for our comfort (I mean the fire ) he could create the same so terrible as it is, in fuch fort as a man would not hold his onely hand in it one day , for to gaine a kingdome: what a fire think you hath he prouided for hell, which is not created for comfort, but onely for terment of the parties? Our fire hath manie differences from that, and therefore is truely faid of the holy Fathers, to bee but a painted and fais ned fire in respect of that . For our fire was made to comfort (as I have faid ) and that to torment Our fire hath neede to be fed continually, with wood, or elfe it goeth out: that burneth continually, without feeding. Ours giveth light : that giweth none. Ours is out of his naturall place, and therefore shifteth to ascend, and to get from vs. as we fee but that is in the natural place, where it was created, and therefore it abideth there perpetually. Ours confirmeth the matter laid in it, & fo quickly dispatcheth the paine : that tormenteth, but confumeth not, to the end the paint

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may be euerlasting. Our fire is extinguished with water, and greatly abated by the coldnesse of the aire about it: that hath no fuch abatement, or qualification. Finally, what a strange & incredible kinde of fire that is, appeareth by these words of our Saujor so often repeated: There shall be wee- Mat. 8 fing & gnashing of teeth. Weeping is to be referred 22.24. to the effect of extreeme burning in that fire, for Luc.13. that the torment of scalding and burning inforceth teares fooner than any other torment, as appeereth in them, which ypon the fudden do put an hoat thing into their mouth, or scald any other part of their bodie. And gnashing of teeth or \*Gnashing chattering at least (as euerie man knoweth ) proand charreeeedeth of great and extreme cold. Imagin then ring of the what a fire this is, which hath fuch extreeme ef- reeth are fects, both of heat & cold . O mightie Lord what not al one: a strange God art thou! How wonderfull & terri- and proceed ble in all thy workes and inventions? How boun- of diverge tifull art thou to those that love and serve thee? And howe feuere to them which contemne thy commandements? Hast thou deuised a way how Apoc. 21, they which lie burning in a lake of fire & brimflone, shal also be tormented with excreme cold? What ynderstanding of man can conceive how this may be? But thy judgements (O Lord) are a Pfalm.35. depth without bottome, and therfore I leave this to thy onely prouidence : praising thee eternally for the fame.

15 Besides these generall paynes common to all that bee in that place, the Scripture fignifieth particular

also offenders.

I. 3.

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Of punishment.

Efai.t7. Efai.28. Ierem 2 . Apo 20. Pfal.27.98. Eze.14. Ofce.12.

Apo.18.

Zach, I.

Li. de ver. Pan. ca. 2.

alfo that there shall be particular torments, pectal liar both in qualitie and quantitie to the fins and offences of ech offender. For to that end faith the prophet Efaie to God: Thou wilt indge in measure against measure, And God saith of himselfe; I will exercise indgemet in weight, & instice in measure. And that is the meaning of all those threats of God to finners, where he faith that he wil pay them home according to their particular works, & according to the inventions of their owne harts. In this fente it is faid in the Apocal . of Babylon now throwne down into the lake : Looke how much she hath glorified her felfe, and hath lined in delites: so much torment and offiction give bir . Whereof the holie fathers haue gathered the variety of tormentes that shall be in that place. As there be differences of finness so shall there be variety of tormentes (faith olde Ephraem) as if the adulterer should have one kinde of torment : the murderer, another; the theefe, another: the dronkard, another: the har another . As if the proud man should be trodden vnder feet, to recompence his pride : the glutton, fuffer inestimable hunger: the drunkards extreme thirst: the delicious mouth filled up with gaulet

Job. 20. A marueitous descripsion used by she forip.

15 The holie ghoft fignifieth fuch a thing, when he faith in the scriptures, of the wicked world ling: His bread in his belle shall be turned into the gent of ferpents: he shalbe constrained to spue out again thertches which be hash devoured: nay, God shal put them on

and the delicate bodie, feared with hote burning

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of his bellie agame: he shalbe constrained to fuch the gauls ofcockatrices, of the tongue of an adder shall kill him he shall paie sweetly for all that ever bee bath done : & yet hall he not be consumed, but shall suffer according to the multitude of all his demises: veter darchnes lieth in mait for him: and fire which needeth no kindling shall ease bim up: this is the wicked mans portion from God. By which wordes and fuch like, it is plainly shewed, that worldlinges shall receive as it were particularand proper tormentes for their gluttonie, for their delicate fare, for their extortion, and the like. Which tormentes shall be greater than anic mortall tongue can expresse: as may appeare by the vehement and horrible words, which the holy Ghost here yfeth to infinuate the same.

16 Befide this, the scripture sheweth unto vs not The Braitonly the eniuerfality, particularitie, and feueritie ner of paines of these pains, but also the straitnes thereof, with- in hell. out aid, help, eafe, or comfort, whe it faith: We Shall Mat. 22, be cast in bound both band & feet: For it is some kind of cofort in this world, to be able to refilt or friue against our afflictions: but here wee must lie still & fuffer all. Again, when he faith: Claufa eft ianua: The gate is four. That is, the gate of all mercie, of Mat.25. all pardon, of all ease, of all intermission, of all comfort, is shut vppc from heaven, from earth, from the Creatour, and from creatures : infomuch as no consolation is euer to bee hoped for more: as in all the miseries of this life there is alwaies some. This straitnes is likewise most lively

expressed in that dreadfull parable of the rich glotton I.4.

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Luc. 16.

The wonder ful example of the rich glosson.

glucton in hel; who was driven to that necessities as he defired that Lazarus might dip the topol his finger in water to coole his toong, in the mide of that fire wherin he faith he was : and yet could not he obtein it. A fmal refreshing (it seemeth)it would have beene vnto him, if he had obteined the same . But yet to shewe the straitnes of the place, it was denied him . Oh you that live in the finfull wealth of the world, confider but this one example of Gods seueritie, and bee afeard . The ma was in great roialtie a little before, & nothing regarded the extreme miserie that Lazarus was in: but now would he give a thousand worlds ( he had them) for one drop of water to coole his tong. What demand could be leffe than this? He durst not aske to be delivered thence, or to have his torments diminished, or to aske a great vessell of water to refresh his whole bodie therein: but onelie fo much as would flick on the top of a mate finger, to coole his toong. To what need was this rich man now driven? What a great imagination on had he of the force of one drop of water? To what pitifull change was his toong nowe come vnto, that was woont to be fo diligently applied with all kindes of pleafant liquors? Oh that one man can not take example by another: either this is true, or elfe the Son of God is a liar. And then, is what men are we, that feeing our felues in danger of this miferie, do not feeke with more diligenceia to avoide the fame?

17 In respect of these extremities and strait dealinges

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Of punishment.

dealings of God, in denieng all comfort and confolation at this day, the scripture faith, that men Apoc. 16.
shall fall into rage, furie, and veter impatience, Ezec. 23.
blass pheming God, and cursing the day of their Apoc. 13.
nativitie, with eating their own toongs for grief, and desiring the rockes and mountaines to come
and fal on them, to end their paines.

18 Now if we ad to this, the eternitie and e- The eternity uerlasting continuance of these tormentes: we of the pains.

shall see that it increases the matter greatly. For inthis world there is no tormet so great, but that time either taketh awaie, or diminisheth the same. For either the tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or mitigate the matter. But here is no such hope or comfort: but Cruciabūtur (faith the scrip-Apoe 21. tute) in secula seculorum, in stagno ardenti sque of sulphane. They shall tormented for ever in a poole burning with fire and brimssione. As long as God is God, so long shall they burne there: neither shall the tormenter nor the tormented die, but both live e-ternally, for the eternall miserie of the parties to be punished.

tion) if a finner daned in hel did know, that he had A wonderful to fuffer those tormentes there, no mo thousands sping. of yeeres than there be sandes in the sea, & grasse piles on the ground: or, no mo thousand millions of ages, than there be creatures in heaven, and in earth: hee would greatly rejoice thereof, for he would comfort himselse at the least with this

cogita-

cogitation, that once yet the matter would have an end. But now (faith this good man) this worde. Wener, breaketh his hart, when he thinketh on it. and that after a hundred thousande millions of worldes there fuffered, he hath as far to his enda hee had at the first daie of his entrance to thele tormentes. Confider (good Christian) whate which length one houre would feeme vnto thee, if the hadft but to hold thy hand in fire and brimftome fall o onely during the space thereof. We see, if aman theft be grieuoully fick, though he be laid vpon a veri foft bed, yet one night feemeth a long time vno him. He turneth and toffeth himfelfe from fiden fide, telling the clock, and counting everie hours as it paffeth, which feemeth to him a whole date And if a man should say vnto him, that hee went to abide that paine but feuen yeares togither he would goe nigh to dispaire for griefe. Now if on night seeme so long and redious to him that L eth on a good foft bed, afflicted onely with a little ague : what will the lieng in fire and brimffor doe, when he shall know enidently, that he shall neuer haue end thereof? Oh (deere brother)the fatietic of continuance is lothfom, even in thing that are not euill of themselves. If thou shoulde be bound alwaies to eate one only meat:it won be displeasant to thee in the end. If thou should be bound to fit still all thy life in one place, with out mooning, it would bee grieuous vnto the albeit no man did torment thee in that place

What then wil it be to lie eternally, that is, work

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without end, in most exquisite torments? Is it any words with tollerable? What judgement then, what honing wit, what discretion is there lest in men, which ons of make no more account of this matter than they ends to loss of make no more account of this matter than they ends to loss of make no more account of this matter than they ends to loss of the loss of

whate which the scripture addeth: to wit, that all these Mat.8. ftome fill of it felfe vnto mens nature. Forthere is not ama Leftoutest man in the world, if he found himselfe a were alone, and naked in extreeme darcknes, & should event alone, and naked in extreeme darcknes, & should have a noise of spirites comming towardes him, but he would seare, albeit he felt neuera lash from hours, he would sear he w

And nowe al this that I have spoken of hitherto, is but one part of a damned mans punishment onely, called by Diuines: Pana fenfus: The mine of fenfe or feeling : that is , the paine or pu-Mhment fenfibly inflicted vpo the foule and bode.But yet befides this, there is an other part of punishment, called Panadamni: The paine of losse Pains of ordammage: which (by al learned mens opinion) dammage neither greater, or no lesse than the former. And which the his is the infinite loffe which a dammed man fuffer. hath

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hach, in being excluded for ever and ever from hadfu the fight of his creator, & his glorie. Which fight weare onely, being fufficient to make happie and bles buel

fed all them that are admitted vnto it, must need be an infinite miserie to the damned man to lack that eternally. And therefore this is put as one of the first and chiefest plagues to be laid voon him Tollatur impius, ne videat gloriam Dei: Let the will ked man be taken away to hell, to the end he may not fel the glory of God, And this loffe containeth allow cher loffes and damages in it : as the loile of ener mall bliffe, and ioy (as I have faide) of evernall glow rie, of eternall focietie with the Angels, and the like: which loffes when a damned man confide reth(as he cannot but confider them (till) heers keth more griefe thereof (as Diuines doe holde) than by all the other fensible torments that her bideth besides.

The worme Mar. 9. Efai. 66. Eccle.7. Iudic. 6.

Efai.26.

22 Whereunto appertaineth the wormed of conscience : in Scripture so called, for that, as worm lieth eating and gnawing the wood where in the abideth: fo shall the remorfe of our own conscience lie within vs, griping and tormenting vs for euer. And this worm or remorfe shall prin cipally consist in bringing to our mindes, all the meanes and causes of our present extreeme call mities: as our negligences, whereby we loft the felicitie which other men haue gotten. And atte uerie one of these confiderations, this worm in giue vs a deadly bit, euen vnto the heart. As who it shall laie before ve all the occasions that we

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from hadfuffered to avoid this miferie, wherein nowe h fight weare fallen, & to have gotte the glory which we dben bue loft; how easie it had been to have done it, needs lowe nigh wee were oftentimes to resolve our of lack clues to do it: and yet howe vngratiously we lest one of of that cogitation againe: how manie times we in him were foretold of this danger, and yet howe little he will care and feare we tooke of the fame : howe vaine nor le the worldly trifles were, wherein wee fpent our all time, and for which we loft heaven, and fell into feret his intollerable miserie: howe they are exalted il glow whom we thought sooles in the world: and how nother we are now proued sooles & laughed at, which nfide hought our selves wite. These thinges (I faie) and thouland moe being laid before vs by our owne olde) conscience, shall yeeld vs infinite griefe : for that het tis now too late to amend them. And this griefe is called the worme or remorfe of our owne conme of kience: which worme shall more inforce men to weepe and howl, than any torment elfe, confideing how negligently, foolishly, and vainly, they se come into those so vpsupportable tormentes, and that nowe there is no more time to redreffe their errors.

Now onely is the time of weeping and lamenting for these men: but al in vain. Now shall they begin to free and fume, and maruel at themfelues, faying; Where was our wit? Where was our understanding? Where was our judgement, when wee followed vanities, and contemned these marters? This is the talke of sinners in hell (faith bed

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(faith the scripture: ) What bath our pride, or when voit o bath the glorie of our riches profited vs ? They are al sive nowe vanished like a shadowe, we have weariedow will! felues in the waie of iniquatie & perdition, but the wait have the lord we have not known. This (I taic) must be destired euerlasting song of the damned worm-eaten conficience in hell: eternall repentance, without profite. Whereby he shall be brought to such delegations. ration (as the fcripture noteth) as hee shall ture pent into furie against himselfe , teare his owne felle, forete renthis owne foule (if it were possible) and interest the feendes to torment him, feeing he hather would beaftly behaued himselfe in this world, as not provide in time, for this principall matter, once thad indeed) to have been thought vpon. Ohishe to his could have but an other life to live in the work But I againe, howe would he paffe it ouer? With whe they diligence? With what seueritie? But it is at there lawfull: we onely which yet are aliue hauether of the singular benefit, if weeknow it, or would resolute hauet our selues to make the most of it. One of the deed daies, we shall be past it also, and shall not reconstruct it againe, no not one houre, if we would give the most of the deed the selection of the deed the thousand worldes, for the fame, as indeede the fuch t damned would doe, if they might . Let vs new terto therefore fo vic the benefite of our present time, thithe as when we are patt hence, we have no needen being

wish our selves here againe.

24 Now is the time we may auoid all: now the time we may put our selves out of dangers how these matters: now (I saie) if we resolve our selves from

or of hand. For we know not what shall become ared afvs to morrow: it may be to morrow our heartes will be as hard & carelesse of these things, as they have ben heretofore, and as Pharao his hart was, be the after Moises departure from him. Oh that he had encon refolued himselfe throughly whiles Mosses was ut po with him , how happie had he beene? If the rich delpe eletton had taken the time while he was in prohentie, how bleffed a man had he beent He was Luc.16. flely, foretold of his miferie (as we are now) by moifes would not heare. Afterward he was in such admi-note ration of his owne follie, that hee woulde have one had Lazarus sent from Abrahams bosome vnifhe to his brethren to warne them of his successe. word But Abraham tolde him, it was bootleffe, for they would not have beleeved Lazarus, but rais no other hane persecuted him as a liar, and defamer acts of their honourable brother dead, if he shoulde close have come and told them of his tormentes. Interested so would the wicked of the world do nowe, treco of one should come and tell them, that their pagives rentes or friendes are damned in hell, for fuch & fuch thinges: and do befeech them to looke betnew terto their liues , to the ende by their comming time, thither, they do not increase the others paines, for their damnation (for this is onely the cause of care which the damned have towardes the living, and not for any love they now bearthé)if( I fay) fuch a meffage shold come from hell, to the florishing finners of this worlde,

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would they not laugh at it? Would they not per fecute eagerly the parties that should been fuch newes? What then can God deuise to do the fauing of these men? What waie, what means may be take, when neither warning, nor example of others, nor threates, nor exhortations will do anie good? We know, or may know, that les ding the life which we doe, we cannot be faued We knowe, or ought to knowe, that many before vs haue been daned for leffe matters. We know and canot choose but knowe, that we must she ly die, and recease our felues, as they have rece ued:lining as they did, or worfe . We fee by the laid down before, that the paines are intoller ble, and yet eternall, which do expect vs for the fame.We confesse them most miserable, that anie pleasure or commoditie of this world, now fallen into those paines. What then should let vs to resolue, to dispatch our selues quickly all impedimentes? To breake violently from bonds and chaines of this wicked world, that de let vs from this true and zealous service of God Why should we sleepe one night in sinne, seeing that night might chance to be our last, and so the euerlasting cutting off, of al hope for the tim to come?

25 Rosolue thy selfe therefore (my deere be ther ) if thou be wise, and cleere thy selfe for this daunger, while God is willing to recent thee, & mooueth thee therunto by these means as he did the riche man by Moites and the Po

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tets while he was yet in his prosperitie. Let his imple be often before thine eies, & confider is broughly, and it shall doe thee good. God is a nite goodnes, he wooch vs in this life, feeketh intows, and layeth himfelf as it were at our feet, to mooue ys to our own good, to win vs, to draw s, and to faue vs from perdition. But after this life he altereth this courfe of dealing hee turneth ouer the leafe, & changeth his stile. Of a lamb, he ecommeth a lion to the wicked & of a Saujor, a all & feuere punisher. What can be faid, or done more to moue vs? He that is forewarned, & feeth his own danger, before his face, & yet is not ftirred, nor made the more warie or fearful thereby. but notwithstanding will come or slide into the ime:may well be pitied, but furely by no means an be helped, making himselfe incapable of renedies, that may be yied.

## CHAP. X.

Of the most honorable and munisicent rewards proposed to all them that truely serve God.

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HE reasons and considerations laid downe before in the former chapters might wel suffice to the vppe the heart of anie reasonable Christian, to take in hand this resolution, whereof wee talke,

and wherunto I so much couer to perswade thee

(for thy onely good & gain) getle reader. But for that all hartes are not of one constitution in this respect, nor all drawne and stirred with the same meanes: I purpose to adioin here a consideration of commoditie, whereunto commonly, ech man is prone by nature. And therefore I am in hope it shall bee more forcible to that wee goe about, than any thing elfe that hitherto bath beene fpoken. I meane then to treate of the benefits which are reaped by service of God, of the gaine drawn thence, and of the good pay and most liberal reward which God performeth to his feruante, aboue all the maifters created, that may bee fee ued. And though the just feare of punishment ( we ferue him not ) might be fufficient to drive r to this resolution: and the infinite benefits alresdie received, induce vs to the fame, in respect of gratitude ( of both which fomewhat hath beene faid before:) yet am I content fo farre to inlarge this libertie to thee (good reader) that except ! shew this resolution, which I crave to bee more gainfull and profitable than any thing elfe in the world that can be thought of: thou shalt not bet bound vnto it for anie thing that hitherto hat been said in that behalfe. For as God in all other things is a God of great maieflie, full of bount liberalitie, and princely magnificence: fo is her this point above all other; in fuch fort, as albeit whatfocuer we do, or can do, is but due debrand him, & of it selfe deserueth nothing : yet of h munificent maiefly, he letteth paffe no one iota

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our fernice vnrewarded, no not fo much as a cup Marks; of cold water.

2 God commanded Abraham to facrifice vnto him his only fon Ifaac, which he loued formuch: Gen. 32. but when he was readie to doo the same, God faid: Dooit not: it is enough for me that I fee thine obedience . And because thou hast not refused to doo it, I sweare to thee (faith he) by my felfe, that I will multiply thy feed as the starres of heaven, and the fandes of the fea : and among the allo one shalbe Christ, the Saujour of the world. Was not this a good pay for fo little pains? King David one night began to thinke with himselfe, 2. Reg.7. that he had now an house of Cedar, and the Arke of God lay but vnder a tent, and therefore resolued to build an house for the faid Arke . Which onlie cogitation God tooke in fo good part, as he fent Nathan the prophet vnto him prefentlie, to refuse the thing , but yet totel him , that for fo much as he determined fuch a matter : GOD would build an house, or rather a kingdome, to him, and his posteritie, which should last for e- Pfal.88. ver, and from which he would nevertake awaie his mercie, what fins or offences locuer they co. mitted . Which promise we see now fulfilled, in Christ his church, raised out of that family. What fould I recite many like exaples? Christ giueth agenerall note hereof, when he calleth the workmen and paieth to ech man his wages , fo ducly: as also, when he faith of himselfe : Behold I come Mat. 20. quickly, and my reward is with me. By which places is Apo. 2a. cuident.

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euident, that God suffereth no labor in his service to be lost or vnpaid. And albeit (as after in place convenient shall be shewed) he paieth also, and (that aboundantly) in this life: yet (as by those two examples appeareth) he deferreth his cheese pay, vnto his comming in the end of the day, that is, after this life, in The resurrettion of the suff: as himselfe saith in another place.

Luc.14.

Mat.25. 2. Tim. 4. 2. Pet.1. Luc.14.

1,Cor.2. Efay.64.

of this paiment then referued for Gods ferwants in the life to come, we are now to confiden what, and what maner a thing it is, and whether it be worth fo much labor and tranell, as the ferwice of God requireth or no . And first of all, if we wil beleeue the holie scripture, calling it a kingdome, an heavenly kingdome, an eternall kingdom, a most bleffed kingdom: we must needs confeffe it to be a matueilous great reward . For the worldly princes do not vie to give kingdomes to their feruantes for recompence of their labours Andifthey did, or were able to do it:yet coulding be neither heavenly nor eternall nor a bleffed kingdome . Secondly, if wee eredit that which Saint Paul faith of it : That neither eie bash feene. nor eare hath hard, nor hart of man conceived, howe great a matteritis : then must wee yet admitte a greater opinion thereof, for that we have feene many woonderfull thinges in our daies; we have heard more woonderfull : we may conceine molt woonderfull, and almost infinite. How then shall we come to understand the greatnes and value of this rewarde? Surely no toong created, either of man

man orangell, can express the same: no imagination conceive: no understanding comprehend it. Christ himselfe hath faid : Nemo foitous que ne- Apoc. 2.30. tipit: Noman knoweth it , but he that enwieth it . And therefore he calleth it Hidden mama, in the famo place. Notwithstanding, as it is reported of alearned Geometritian, that finding the length of Hercales fooce, vpon the hal Olympus, drew out his whole bodie, by the proportion of that one part: fo we by some thing let downe in foripture, and by forme other circumftances agreeing therunto, may frame a coniecture of the matter, thoughit come far behind the thing it felfe.

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4 I have shewed before how the scripture calleth it an heavenly, an everlafting, & a most blefled kingdome: wherby it is fignified, that all must bekings that are admitted thither . To like effect iris called in other places: Acrown of glorie, a throne Apo. 2.83. of maiestie, a paradise, or place of pleasure, a life enerta- Mat. 16. fing . S. Iohn the Eurangelist being in his banish- Luc.to. ment, by speciall privilege, made privy to some knowledge & feeling thereof, as wel for his owne comfort, as for ours, taketh in hande to defcribe it, Thedeforips by comparison of a citie: affirming that the whole rion of paratitie was of pure gold, with a great and high wall dife. of the precious stone, called Iaspis. This wal had allo twelve foundations, made of twelve diffinet precious stones, which he there nameth: also twelve gates, made of twelve rich stones, called Margarits: and every gate was an entire Margarit. The streetes of the citie were pauced with golde,

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interlaid also with pearles and precious stones. The light of the citie was the cleernesse and this ning of Christ himselfe, fitting in the middel therof: from whose feat proceeded a river of water, as cleere as christal to refresh the citic:andon both fides of the bankes there grew the tree of life giving out continual & perpetual fruit; there was no night in that citie, nor any defiled thing entered there : but they which are within shall reign faith he ) for euer and euer.

By this description of the most rich & precious thinges that this world hath S. John would giue vs to vnderstand the infinite value, glory,& maiestie of this felicity, prepared for vs in heaven:

though (as I have noted before) it being the princely inheritance of our Saujour Christ the kingdome of his father, the eternall habitation the holie Trinitie prepared before al worldes, to fet out the glorie, and expresse the power of him

that hath no end or measure, either in power or glorie: we may verie well think with S. Paul, that

neither toong can declare it, nor hart imagin it.

6 When God shal take vpon him to do a thing The creation for the vetermost declaration (in a certeine fon) of his power, wildome, and maicitie : imagin you what a thing it wil be. It pleased him at a certein time, to make certeine creatures to ferue himin his presence, and to be witnesses of his glorier and thereupon with a worde, created the Angels, both in number and perfection, fo ftrange and woonderfull, as maketh mans understanding

Heb. T. Mat.13.

of Angels. cellencie of gifts may ve elaibed unto them: out not per-

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stonished to thinke on it. For as for their number they were almost infinite, passing the number of all the creatures of this inferior world, as diverfe learned men, and some ancient fathers do think: though Daniel (according to the fashion of the Scripture ) doe put a certaine number for an vncertain, when he faith of Angels , Athonfand thon- Dans. fands did minister unto him that is, vnto God) of ten thousand times an hundred thousand did stand about hom to affift. And for their perfection of nature, it is such ( being as the Scripture faith, spirites, and like burning fire ) as they far furpaffe all inferiour creatures, in naturall knowledge, power, and the like. What an infinite maieflie doeth this argue in the creator?

7 After this, when many of these Angels were The creation fallen, it pleased God to create another creature, of the world, far inferiour to this, for to fill vp the places of fuch to expresse as had fallen, & thereupon created man of a piece the power of of clay, as you knowe, appointing him to live a God. certain time in a place distant from heaven, crea- We may mot ted for this purpole, which is this world:a place well refirain of intertainement & triall for a time, which after- the purpose ward is to be destroied againe. But yet in crea- of God onely ting of this transitorie world ( which is but a cot- to this: betage of his own eternal habitation) what power, may be donwhat magnificence, what maiely hath he shewed?what heavens, and how woonderfull hath he by what warcreated? What infinite starres and other lightes hath he deuised?what elementes hath he framed? pinion doeth And how marucloully hath he compact the togi-

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ther? The feas toffing and tumbling without tell and replenished with infinite forts of fish, the is uers running inceffantly through the earth like veines in the bodie, & yet neuer to be empty not ouerflow the fame: the earth it felfe fo furnished with all varietie of creatures, as the hundred par thereof, is not imploied by man, but onely remaineth to flew the full hand, & ftrong arme of the creator. And al this (as I faid) was done in an instant, with one word onely: and that for the vie of a finall time, in respect of the eternitie to come, What then shall we imagine that the habitation prepared for that eternitie shalbe? If the cottage of his meanest feruant (and that made onely for a time, to beare off as it were a shower of taine) be so princely, so gorgeous, so magnificent, so full of maiestie, as we see this world is: what must we thinke that the kings pallace it felfe is, appointed for all eternitie; for him and his friends, to raight togither! We must needes think it to be as great. as the power and wifedome of the maker coulde reach vnto, to performe: & that is, incomparable, & about all measure infinite. The great king Affuerus, which raigned in Afia ouer an hundred twentle & seuen prouinces, to discouer his power and riches to his subjects, made a featt as the scripture faith ) in the city of Sufa, to al princes, flates, and potentares, of his dominions, for an hundred and fourescore daies togither. Esaie the Prophet faith, that our God and Lord of Hostes, will make a folemne banquet to all his people vpon the bil

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ind mount of heaven, and that an harvest banket offit meates, and pure wines . And this banquet hall be fo folemie, as the verie fon of God him-Alfe cheefe Lord of the feast shall be content to elid himselfe, and to serve in the same, as by his own wordes he promifeth. What manner of banrethen shall this be? How magnificent ? How fell of maiestie? Especially seeing it hath not onpro indure an hundred and fourescore daies (as hat of Affuerus did) but more than a hundred & burefcore millions of ages : not ferued by men Afflueros featt was bur by Angels, and the vereforme of God himfelfe: not to open the powand riches of a hundred twenty and feuen prothrees, but of God himfelfe, King of kinges, and Lord of Lords, whole power and riches are withbut end, and greater than all his creatures togitherean conceive? How glorious a banket shall this be then? How triumphant a joy of this festitall daie? O milerable and foolish children of men, that are borne to forare and fingular a dig-Mitit, and yet cannot bee brought to confider, love or elteeme of the fame!

8 Other fuch confiderations there be to fnew The pleathe greatnesse of that felicitie : as that, if GOD fires and hith gluen fo manie pleasures and comfortable of the life. firs in this life (as we fee are in the world) being iplace notwithstanding of banishment, a place offinners, a vale of milery, and the time of repenting, weeping, and weiling; what wil he do in the lie to come, to the iuft, to his friends, in the time

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Apo.19.
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ofioy, & mariage of his Sonne? This was a mol forcible confideration with good Sainet Augufline , who in the fecret speech of his foule with God, faith thus : O Lord if thou for this vile body of ours, give vs fo great and innumerable benefites, from the firmament, from the aire, from the earth, from the fea; by light, by darkeneffe, by heat, by shadow, by dewes, by showers, by winds by rains, by birds, by fishes, by beafts, by trees, by multitude of herbes, & varietie of plants, andby the ministerie of all thy creatures : O sweet Lord what manner of thinges, how great, how good, & how innumerable are those which thou hast prepared in our heavenly countrie, where we shall feethee face to face? If thou doe fo great things for vs in our prison : what wilt thou give vs in our pallace? If thou giueft fo many thinges in this world, to good and eudl men togither: what half thou laid up for onely good men in the worldeto come? If thine enimies & frieds togither ar fo we prouided for in this life: what final thy only frieds receive in the life to come? If there be fo great for laces in these daies of teares: what ioy shal there be in the day of mariage? If our vaile containe fo great matters: what shal our country & kingdom do?O my Lord & God, thou art a great god: And great is the multitude of the magnificence of sweetne. And as there is no end of thy greatnes, nor number of thy wisedome, nor measure of thy benienitie fo is there neither end, number, nor meafure ofthy rewardes, towardes them that love and fight

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Pfalm.30.

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Another way to coniecture of this felicitie How much Isto confider the great promifes which God ma- God honoketh in the scriptures , to honor & glorifie man in reth man. the life to come: Who focuer shal honor me (faith god) 1. Reg 2. I will glorifie him. And the prophet David as it were complaineth ioifully, that Gods friendes were so much honored by him . Which hee might with much more cause have said, if be had lived in the new testament, and had heard that promise of Christ whereof I spake before, that his servantes should fit downe and banket , and that himselfe would ferue and minister vnto them in the kingdome of his father. What vnderstanding can conceaue, howe great this honor shall be? But yet in Mat. 16. some part it may be gessed, by that he faith that Luc.22. they shall sit in judgement with him : and (as 1.Cor.6. Saint Paule addeth) shall be judges not onely of men, but also of Angels. It may also be coniectured by the exceeding great honor, which God at certaine times hath done to his fernantes, euen in this life. Wherein notwithstanding they are pla- Gen.12. ced to be despised, and not to be honored . What 14.20. great honor was it that he did to Abraham in the Exod.s. fight of fo many kings of the earth, as of Pharao, 6.7.8. Abimilech, Melchisedech, & the like? What honor was that he did to Moifes and Aaron in the face of Pharao & all his court, by the wonderfull Iolu.to. fignes that they wrought? What excessive honor was that he did to holie Iofue, when in the fight of all his armie, he staied the fun and moone in the midst

The rewards

midst of the firmament, at losue his appoint ment, obeieng therein (as the scripture faith) to the voice of a man? What honor was that he did Efai.38. to Blaie in the light of king Ezechias, when he made the fun to go backe tenne degrees in the heagens? What honor was that he did to Helias 1.Re.17. in the fight of wicked Achab, when hee yeelded

the heavens into his hands, and permitted himto faie , that neither raine , nor dew should fall voor the ground (for certaine yeeres) but by the words of his mouth onely? What honor was that he did

A.Re.S. to Blizeus in the fight of Naaman the noble Syn-20, whom he cured onely by his word from thele profie : and his bones after his death, raifed (by 4.Re.T3. onely touching )the dead to life? Finally (notto

alleadge mo examples herein) what fingular honor was that hee gaue to all the Aposties of his fon that as manie as ever they laid hands on, were healed from all infirmities, as Saint Luke faith Nay (which is yet more) the verie girdles and napkins of Saint Paule did the same effect: and yet

more than that alfo, as manie as came within the onely fhadow of Saint Peter were healed fro their difeafes. Is not this marueilous honor, even in this life? Was there euer monarch, prince, or potentate

of the world, which could vaunt of fuch points ofhonor? And if Christ did this, even in this world in all the to his servants, whereof not with standing he faith amuc his kingdome was not what honor shall we think to his n

he hath referued for the worlde to come, when glorifie his kingdome shall bee, and where all his fer-

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Acts.5. Acts.19.

Ads.f.

John 18. 2. Tim.4.

Apoc.4.

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Theremardes,

uantes shall bee crowned as kinges with him?

To Another declaration yet of this matteris The three bid downe by Divines for opening of the great- places where peffe of this beatitude in heaven: and that is, the to a manie confideration of three places, whereto man by appointed his creation is appointed. The first is his mothers womb, the second this present world, the third is Calum Empireum, which is, the place of bliffe in the life to come . Now in the fethree places, we It was must hold the proportion (by all reason) which ther a conwe see sensibly to be observed betweene the first two. So that looke in what proportion the fecond upon any doth differ from the first, in like measure must the sufficient bird differ fro the second, or rather much more: feeing that the whole earth put togither, is by all fee down fo philosophie, but as a pricke or small point in re-portion pect of the maruelous greatnesse of the heavens. berein. By this proportion then must we faie, that as far sthe whole world doth paffe the wombe of one private woman : fo much in all beautie, delites, yet and maiestie doth the place of blisse passe all this whele world. And as much as a man living in the world doth paffe a childe in his mothers belly, in frength of bodie, beautie, wit, vnderstanding, terning, and knowledge : fo much and far more, ntes doth a Saint in heaven passe men of this worlde, mall these thinges and manie moe besides. And aith smuch horror as a man would have , to turne inink tohis mothers wombe againe: fo much would a ten clorified foule have to returne into this world againe.

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gain. The nine monthes also of life in the mothers wombe, are not so little in respect of man life in the world, as is the longest life ypon earth, in respect of the eternall in heaven. Nor the blindnes, ignorance, and other miferies in the childin his mothers wombe, are any way comparable the blindnes, ignorance, & other miseries of the life, in respect of the light, cleere knowledge, and other felicities of the life to come . So that by this also some conjecture may be made of the matter which we have in hand.

11 But yet to confider the thing more in par-

Two parts

That which concerneth she bodie.

1.Cor.15.

Sap.9. Eph.4.

ticular, it is to be noted, that this glorie of heauch of felicity in shall have two parts: the one beloging to the four the other belonging to the bodie. That which belongeth to the foul, confifteth in the vision God, as shall be shewed after: that which be longeth to the bodie, confifteth in the change and glorification of our fleshe, after the general refurrection, that is, whereby this corruptible be die of ours, shall put on incorruption (as S. Pank faith ) and of mortall, become immortall . All the flesh I say ) of ours, that now is so combersom. greeueth the mind, that now is fo infected with to many inconveniences: subject to so many m ratios: vexed with fo many difeases: defiled with fo many corruptions; replenished with so in nite miseries and calamities: shall then be made glorious, and most perfect to endure for end without mutation, and to raigne with the for worlde without end . For it shall be delived

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from this lumpish heavineffe, wherewith it is refered in this life: from al difeafes likewife &pains of this life, and from all troubles and incombrances belonging to the fame, as finne, cating, drinking, fleeping and fuch like. And it shall be fer in amost florishing estate of health, neuer deceiueable again. So florishing, that our Saujour Christ faith: that At that day shall the suft shine as the Sunne in the kingdom of their Father. A marueilous faying of Chrift, and in humane fense almost incredible, that our putrified bodies should snine & become as cleare as the Sun. Wheras in the contrary part, the bodies of the damned shalbe as black & vgly, as filth it felfe. So likewise all the senses togither, finding then their proper objects, in much more excellency than ever they could in this wor'd (as hall bee shewed after ) euen euerie parte, sense, meber & joint, shalbe replenished with fingular comfort, as the same shalbe tormented in the daned. I wil here alleadge Anselmus his wordes, for that they expresse lively this matter. Al the glorified body faith he shal be filled with abundance of al kind of pleasure, the eies, the eares, the nose, the mouth, the handes, the throat, the lungs, the hart, the flomack, the back, the bones, the marow, the entrals themselves, & every part therof shalbe replenished with such vnspeakable sweetnes and pleasure, that truely it may be said; that The whole man is made to drinke of the riner of Gods divine pleafires, of made drunke with the abundace of gods house. Befides al which it hath perpetuity, whereby it is made

Mat.15.

Chap.57.

Pfalm.35.

made fure now, neuer to die, or alter from his fe licitie, according to the faying of feripture; the The suft shall line for ever. Which is one of the chie Sap. 5. felt prerogatives for a glorified bodie: for that by this, all care and feare is taken awaie, all daunger of hurt and noisnce removed from vs.

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12 But now to come to that point of this fell citie, which pertaineth to the foule, as the principall part, it is to be understoode, that albeit there be many things that do concur in this felicity for the accomplishment and perfection of happineffe:yet the fountain of alis but one only thing

called by Dinines; Vifio Dei beatifica: The fightof God that maketh vs happie. Hec fola eft fumpum Aug. l. de bonum nostrum, faith Saint Augustine : This open Tri.cap. 13.

fight of God, is our happinesse. Which Chin also affirmeth, when he faith to his father : Thui life everlasting, that men knowe the true God and left

Christ whom thou hast fent . Saint Paul also puttel our felicitie: In feeing God face to face. And S. lohn, In feeing God, as he is. And the reason of this is, for that all the pleasures and contentations in the world, being onely sparckles and parcels sent out

from God: they are all contained much more perfectly and excellently in God himselfe, than they are in their own natures created: as alfo all the perfections of his creatures, are more fully in him, than in themselves. Whereof it followeth, that who focuer is admitted to the vision & pre-

fence of God, hee hath all the goodnes and perfection of creatures in the worlde vnited tog cher.

That which concernesh the foule.

John. 17.

1.Cor.13.

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ther, & prefented vnto him at once. So that whatfoeuer deliteth either bodie or foul; there he enioieth it wholy knit vp togither as it were in one bundle, and with the prefence thereof is rauished in al parts both of mind and bodie: as he cannot, imagin, thinke, or wish for any ioy whatsoeuer, but there he findeth it in his perfection : there he findeth al knowledge, al wisdom, al beautie, al riches, al nobilitie, al goodnes, al delite, & whatfoeuer beside either Geserueth loue and admiration, or worketh pleasure or contentation. All the powers of the mind that be filled with this fight, presence, and fruition of God: al the senses of our bodie snalbe satisfied: God shal be the vniuerfall felicitie of all his faintes, conteining in himfelfe al particular felicities, without end, number, or measure. He shal be a glasse, to our eies: musick, to our eares: honie, to our mouthes: moit sweet & pleasant balme, to our smelthe shat be light to our understanding, contentation to our wil, continuation of eternitie to our memorie. In him shal we enioy al the variety of times that delite vs heere: Hug.li.4. all the beautie of creatures that allure vs here: all de anima, the pleasures & joies that content vs here. In this cap. 15. vision of God (faith one Doctor) we shal know: we shal loue; we shall reioice: we shall praise . We Knowledge, shall know the very secrets and judgementes of Pfalm 35. God; which are a depth without bottom . Also Lone. the causes, natures, beginninges, offpringes, and ends of al creatures. We shall loue incomparably, both God (for the infinite causes of loue that we

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fee in him) and our companions as much as our felues, for that we fee them as much loued of God as our felues: and that also for the same, for which we are loued. Whereofinfueth, that our toy fhall be without measure: both for that we shall have a particular joy for euerie thing we loue in God res of ioy in (which are infinite) and also for that, we shall reioice at the felicitie of everie one of our compa-

The greated beauen.

> nions, as much as at our owne, & by that meanes we fall have fo manie diftinct felicities, aswer shall have diffinet companions in our telicities which being without number, it is no maruell though Christ faid : Goe into the toy of the Lord And not, let the Lordesiey enterinto thee for that no one hart created can receive the fulneffe and greatnesse of this ioy . Heercof it followeth laftly, that we shall praise God without end or wearines, with all our hart : with all our frength with all our powers: with all our parts : according as the scripture faith; Happie are they that line in

Pfal.83.

Mat,25.

thy house (O Lord) for they shall prasse thee eternalise without end.

Tra.4.inep . Ich. Mat.s.

13 Of this most bleffed vision of God, the holy father Saint Auften writeth thus: Happie arethe cleane of hart: for they shalfee God (faith our Saujour) then is there a vision of God (deere brechren) which maketh vs happie : a vision (I fay) which neither eie hath feen in this world, nor eare hath heard nor hart conceived. A vision, that passed al the beautie of earthle things, of gold, of filter, of woods, of fields, of ite, of aire, offun, of moone,

The newarder,

offtars, of Angels: for that althefe thinges have their beauty from thence ; We Shall fee burn face to 1. Cor. 2. face (faith the Apolite) And me Shall know him, as Ange.36. we are knowne, We shalknow the power of the fa- folilog. ther; we shalknow the wifedom of the Sonne, we shalknow the goodnesse of the holie Ghoth: wee hall knowe the indivibile nature of the most bleffed Trinisie. And this feeing of the face of God, is the toy of Angels, and all faints in heaven. This is the reward of life enerlatting: this is the glorie of bleffed spirits their enerlasting pleasure: their crown of honorstheir game of felicity: their rich nelt: their beautifull place: their inward and outward ioyetheir dinine paradife; their heavenly lerufalem, their felicitie of life : their fulnetle of blife: their aternalling: the peace of God, that passeth al understanding. This fight of God, is the full beauturde, the totall glorification of man, to Pfal.4. feehim (I fay) that made both heaven & earth, to see himithaumade thee, that redeemed thee, that glorified thee. For in feeing him thou fhalt poffes him:in possessing him, thou shalt love him: in lowing him, thou shalt praise him. For he is the inheritance of his people: he is the pollellis of their felicitie he is the reward of their expectatio. I will Gen. 15. bethy great remard (faith he )to Abraham. O Lord, thou art great, & therefore no maruel if thou be a great reward. The fight & fruitio of thee therfore is alour hire, alour reward, alour ioy and felicity, that we expect: feing thou halt faid that this is life John, 17. merlasting to fee and know thee our true God, and lefus COUR

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of heavenly felicitie, the one apperteining to our foule, the other to our bodie : it is not hard toefleeine, what excelle of ioy, both of them ioined togither shall work, at that happie day of our glorification. O toy about all loies, paffing al ioy, and without which there is no icy , when shall I enter into thee (faith Saint Auften ) when Shall I enioy thee to fee my God that dwelleth in thee? O euerlatting kingdome : O kingdome of all eternie ties: Olight without end: O peace of God that paffeth all understanding, in which the soules of faints do reft with thee : Andenerlasting ioy is a pon their heads, they poffeffe my and exultation: and all pame and forrow is fled from them. O how glorious a king. done is thine O Lord wherein al faints do raigne with thee. Adorned with light, as with apparel, and hauing crownes of precious stones on their heads? Oking. dom of everlafting bliffe, where thou, O Lord, the hope of all faints art, and the diadem of their perretual glorie, reioyfing them on eueric fide, with thy bleffed fight. In this kingdome of thine, there is infinite ioy, and mirth without fadnes: health, without forrow: life, without labor: light, without darcknes: felicitie, without abatement: all goodnes, without any euill . Where youth flori-

theth that never waxeth old : life, that knoweth

no end : beautie that neuer fadeth : loue, thatne-

ver cooleth : health, that never diminisheth : ioy,

that never ceaseth . Where forrow is never felt

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Car.35 foliloquicrum.

Phil.4.

Efai.51. Elai.35.

Pial 103. Pial 20.

complaint is neuer heard; matter of fadneffe is neuer icene , nor euill successe is quer feared for that they possesse thee (O Lord) which are the

perfection of their felicitie.

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15 If we would enter into these confiderations, as this holy man , and other his like did : no doubt but we should more be inflamed with the lose of this felicitie, prepared for vs, than we are: and confequently should frive more to game it than we do. And to the end thou mailt conceine Acomfortasome more feeling in this matter (gentle rea ler) ble confideconfider a litle with me, what a joyfull day shall that be at thy house, when having lived in the feare of God, & atchined in his fernice the end of thy peregrination, thou shalt come by the means of leath) to paffe from miferie and labour to immortalitie:and in that passage ( when other men begin to fear) thou shalt life vp thy head in hope, according as Christ promifeth, for that the time of thy faluation commeth on. Tel me what a day hall that be, when thy foule, stepping foorth of prilon, and conducted to the tabernacie of heauen, shall be received there, with the honorable companies, and troupes of that place? With all those bleffed spirites mentioned in Scripture, as Ephel's. Principalities, powers, vertues, dominations, Colocia thrones, Angels, Archangels, Cherubins, and Se- 1. Thef. z. aphins: allo with the holy Apostles & Disciples Esas. 6. of Christ, Patriarches, Prophets, Martyres, Innocents, Confessors, and Saints of God? All which Luc. 15. thal triumph now at thy coronation and glorifi-

cation. L. 3.

B'This must needs be warily take: otherwise, with the co-fort that is songht therby, ther may be danger of error also.

cation. What iny wil thy four receive in that days when the fhal be prefented, in the prefence of all those trates, before the sear & maietly of the blefs fed Trinitie, with recital & declaration of althy good works, and travels fuffered for the love and fertice of God? When there shall be land down in that honorable confiltorie, al vertuous decdes al the labours that thou half taken in thy callings al thy almes : al thy praiers , al thy fathing : all the innocency of life ! all thy patience in injuries; all thy conftancio in adverticies; all thy temper rance in meates: all the vertues of thy whole life? When all Ifay shall be recounted there, al come mended, al rewarded : shalt thou not see now the valure and profite of vertuous life? Shalt thou not confesse, that gainefull and honorable's the feruice of God? Shalt thou not now be glad, and bleffe the houre, wherein first thou refoluedit the felfe to leave the fertice of the worlde to fertie God! Shalr thou not thinke thy felfe beholding to him or hir, that perfuaded thee voto it? Yes ver rilie.

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The ioy of fecuritie,

neere the passage heere, thou shalt consider into what a port & hauen of securitie thou art come, and shalt looke backe upon the dangers which thou hast passed, and wherein other men are yet in hazard thy cause of soy shall greatly be increased. For thou shalt see evidently howe insinte times thou wert to perish in that iourney, if god had not held his speciall hande over thee. Thou shalt

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halt feethe dangers wherein other men areathe death & damnation wherinto many of thy frinds and acquaintance baue tallene the eternail pains ofhel incurred by many, that vied to laugh, and be merie with thee in the world. All which shall augment the felicitie of this thy bleffed efface. And now for thy felfe, thou maiest be fecure, thou Art out of al danger for ever and ever. There is no lo.21.22. more need now of feare, of watch, of labor, or of fare. Thou maift lay down all armour now better thathe children of Hrael might haue done, when Gen. 3. they had gotten the land of promife . For there is Sap. 17. no more enemy to affaile thee : there is no more wille ferpent to beguile thee:al is peace:all is reft: is loy: al is fecuritie, Good S. Paul hath no more 1. Cor. y. need now to labor in the ministerie of the word, neither yet to falt, to watch, or to punish his bodie : Good olde lerome may now ceale to afflict Icom ep. 12 himlelfe both night and day , for the conquering ad Enf. of his spiritual enemy. Thy onelie exercise must Apo.19. be now to reioice, to triumph, to ling Hallelnias, to the lamb, which hath brought thee to this felicity, and wil keep thee in the same, world without end . What a cofort wil it be to fee that lamb Mat. 3, fitting on his feat of state? If the wife nien of the east came to far off, and fo rejoiced to fee him in the manger: what will it be to fee him fitting in his glorie? If Saint Iohn Baptist did leape at his presence in his mothers bellie : what shall his Luc.s. presence do in his roial and eternall kingdome? It passeth all other glorie that saintes haue in heaven

heaven (faith Saint Austen) to be admitted to the inestimable fight of Christ his face, and to receive the beames of glorie, from the brightness of his maiestie. And if we were to suffer cormentes everie day, yea to tollerate the verie pains of hell for a time, therby to gain the fight of Christ, and to be joined in glorie to the number of his saints it were nothing in respect of the reward. Othat we made such account of this matter, as this holic and learned man did: wee would not live as we do, nor leefe the same for such trisses as most men doo.

Meeting with our friends in heaven.

\* There be divers of this mind: but feeing that the knowledge of father and mother, and fuch lie is earth lie knowledge, and all earthlie knowledge

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deration imagin befines all this, what a roy is shall be vitted thy soule at that day, to meet with all his godlie friendes in heauen, with father, with mother, with brothers, with sisters, with wife, with husband, with mailter, with scholers, with neighbors, with familiars, with kindred, with acquaintance: the welcomes, the mirth, the sweete imbracements that shall be there, the roy whereof as anoteth well Saint Cyprian) shall be vispeakable. Ad to this, the daily feasting, and inestimable triumph, which shall be there, at the arrival of new brethren and sisters, comming thither from time to time, with spoiles of their enemies, conquered and vanquished in this world. O what a

shall then be abolished: I see not how it may be warranted that we shall then have remembrance or knowledge of any such: saving only as they are membras of one bodie, and not as our father, kinsman, or friend, a Cyp.lib.dc mot-calitate.

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comfortable fight will it be to fee those seates of Angels fallen, filled vp againe with men and women from day to day! To fee the crowns of glorie fer you their heads . and that in variety , according to the varietic of their conquestes. One b for b2. Tim. 4. martyrdome or confession, against the persecua Apoca.3.4 tor:an other for chaftitie . against the flesh; an other for ponerty or humilitie, against the world: another for manie conquests togither, against the Diuell. There the glorious companie of Apofles faith holy Cyprian ) there the number of reioifing prophetes, there the innumerable multitude of martyrs shall recease the crownes of their deathes and infferinges. There triumphing virgins, which have ouercome concupiteente with the strength of continencie; there the good almers, which have liberally fedde the poore, and (keeping Gods commaundementes) haue transferred their earthlie riches to the store-house ofheauen, shall receaue their due and peculiar reward. O how shall yertue shew her selte at this daie? Howe shall good deedes content their doers? And among all other joies and contentations, this shall not be the least, to see the poore foules that come thither on the fudden from the miseries of this life , howe they (I saie ) shall remaine aftonished, and as it were, beside themfelues, at the fudden mutation, and excessive honour done vnto them . If a poore man, that were A compariout of his waie, wandering alone vpon the mountaines in the midft of a darke and tempestious night

00.2.3.6

night, farte from companie , destitute of mone beaten with rain, terrified with thunder, flife wich cold wearied out with labor, almost famile fred with hunger and thirft; and neare brought to dispaire with multitude of miseries, should up. on the fudden, in the twinckling of an eie, be pla ced in a goodly, large, and rich pallace, furnished with all kind of cleere lights, warme fire, fweete finels, daimie mentes, foft bods, pleafant muficke, fine apparel, and honorable companie : al prepa red for him , and attending his comming to felle him, to howourhim, and to amoint and crowne himaking for ever; what would this poore man do? Howe would he looke? What could he fain Surely I thinke he could fate nothing, but rather would weepe in filence for ioy, his heart being notable to comaine the fudden and exceeding greatnes thereof, wanten 2000 gaiges

18 Well then, fo it shall be, and much me with thefe twife happy fouls, that com to hearen For neuer was there cold fladow fo pleafant in hor burning funnie day; nor the welfpring tothe poore tradeller in his greatest thirst of the femmer: nor the repole of an cafe bed to the weath ed fervant after his labor at night : as shall be this reflofheauen to an afflicted foule which commeth thicker . O that we could conceive this, the we could imprint this in our hearts (deer brother would we follow vanities as we do? Woulde in neglect this matter as we do? Surely our coldina in leeking after thefe loies doeth proceed of

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fazil opinion we do conceiue of them. For if we The great made such account and estimate of this rewell, as faints made other merchants before vs (more skilfull, and wi- of heaven. ferthan our felues) have done: we would bid for iras they did, or at least wife woulde not let it passe so negligently, which they sought after fo carefully. The Apostle faith of Christ himselfe: Proposito sibi gandio sustinuit crucem: He lateng before bu eres the tores of beamen, sustemed the crosse. A great elimation of the matter, which hee would buy sto deere a rate. But what counfell giveth he wother men about the fame? Surely none other, ha to Go and fell all that ever they have , to purchase the reaffere ? Sainet Paul of himfelfe, what faith he? Verilie, that He effeemed all the worlde as dang? prespect of the purchasing of this fewell. Sainet Paules scholer Ignatius, what biddeth he? Heare Ieromin cais owne words. Fire, gallowes, beafts, breaking salogo. ofmy bones, quartering of my members, cruling of my bodie, all the termentes of the diwill rogither, let them come voon me, fo I mare tainy this treasure of heaven. Sainct Auften Santia. that learned Bythop, what offereth he? You have now heard before, that he would be content to fuffer tonnentes euerie daie , yearthe verie comences of hell it felte to gaine this loy. Good Lord , how farre did thefe holy faintes differ from 15? Howe contrarie were their judgementes to ours in these matters? Who will nowe maruell of the wifedome of the worke, judged follie by t.Cor.i. God, and of the wiledome of God, judged follie Pfal.

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子份 [mall by the world? O children of men ( faith the Pro phet ) why doe yee love vanite, and feeke after abet Why do you imbrace ftraw, and contemn gold Straw (Ilaie) and most vile chaffe, and fuch as fenally will let your own house on fire, & be your ruine and eternall perdition?

Whereso a Christian is ti/me. Gal.3. &4 Eph. r.& 5. Colof.3. Titus 3. Rom. 3, Iaco. 2. Heb.g.

1. Pet. T. 3.

2. Pet 3.

Apoc t.

Mat.19.

Luc 22.

1. Cor. 6.

19 But now to draw towards an end, in this matter ( though there bee no ende in the thingit born by Bap- felfe ) let the Christian confider whereto hee is borne, and whereofhe is in possibility, if he will He is borne heire apparant to the kingdome of heaven, a king dome without ende, a kingdome without measure, a kingdome of bliffe, the kinge dame of God himfelfe : he is borne to bee ione heir with lefus Carift the Soane of God, to raign with him: to triumph with him: to fit in judgement of majetty with him:to judge the verie And gels of heaven with him. What more glorie can be thought upon except it were to become God himfeife? All the ioies, all the riches, all the glorie, that heaven containeth shall bee poured out vpon him. And to make this honour yet more the glorious lambe that fitteth on the throne of m vieltie, with his eies like fire, his feete like burning copper, and all his face more shining that pretious stone : fró whose seat there proceedet thunder and lightening without end: & at whole feet the foure and twentie elders laie down their crownes: this lambe (I fay ) shall rife and honour him with his own feruice. Who will not esteeme of this roiall inheritance? Especially seeing that

Apo.t.&4. Luc. 12.

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now we have so good opportunitie to the obtaising thereof, by the benefite of our redemption, ind grace purchased to vs therein.

golde Tell me nowe (gentle reader) why wilt not thou accept of this his offer? Why wilt thou not account of this his kingdome? Why wilt thou not buy this glorie of him for to little a labor as he requireth? Suadeo tibi emere a me aurim ignitu, probatum, vt locuples fias faith Chrift.) I counfel thee Apoc.3. to buy pure and tried gold of me, to the end thou mayst berich . Why wilt thou not followethis counsell (deere brother) especially of a merchant that meaneth not to deceive thee? Nothing greeveth this our Saujour more, than that men will fecke with fuch paines to buy ftrawe in Egypt, whereas Exod. f. he would fell them fine gold at a lower price: and that they will purchase puddle water, with more labour, than he would require for ten times lere.2. as much price, liquor out of the very fountaine it Apocas. felfe. There is not the wickedft man in the world: but taketh more trauell in gaining of hell(as after fall be shewed) than the most painfull servant of God in obtaining of heaven.

Followe thou not their follie then (deere The vanitie brother) for thou shalt see them suffer greenously of worlds for it one daie, when thy heart shall be full glad men. thou haft no part among them. Let them go now and bestow their time in vanitie, in pleasures, in delightes of the world. Let them build pallaces, purchase dignities, adde preces and patches of ground togither : let them hunt after honors, and

build

build castles in the aire : the day will come ff this kin

Luc.6. Luc.12. Mat. 26.

I.Cor.z. Ep. Jud. A similitude

talke bately of the glorie and riches of faints in Thou a heaven, not effeeming them indeed in respect of cordin their owne, or contemning them, for that carnal doe, wh pleasures are not reckoned therein, make liter sis ful count of their words, for that The fenfuall man warre of derstandeth not the things which are of God. If house good w were promited by their mafters a good banks, the pai they could imagin nothing els but provender & breall water, to be their best cheere, for that they have nigne no knowledge of daintier diffies: to these men queftio accultomed to the puddle of their fleshly ples in, an fures, can mount with their mind no higher than hath be the fame. But I have shewed thee before (gent thy par reader) some waies and considerations to conceine greater matters, albeit as I have adversifed

1.Cor.2.

I.Cor.S. Phil.3. 2.Ti.2.T. Titus 6. Heb.12. Mat.7. 19.25.

thee often, we must confesse stil with S. Paulaha no humane hart can conceine the least part the of : for which cause also it is not valike that Said Paule himselfe was forbidden to vtter the things which he had feen and heard, in his miraculous assumption vnto the third heaven.

22 To conclude then , this game and goleisfet vp for them that will run, as S . Paule noteoh: and no man is crowned in this glorie, but such oney as will fight , as the same Apoltle teacheth. his not exerie one that faith to Christ, Lord, Lord, that food enter into the kingdome of heaven : but they onely which doe the will of Christ his father in heaven. Though

thou beleeue Christ himselfe) wherein thou shak re man have fmall caufe to enuie their felicitie. Ifther fuch or

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perre Heto Side.

ome of this kingdome of Christ be fer out to alleyer cueu fak reman fhall not come to raigne with Christ: but Mat. It. If they fuch only, as shall be content to fuffer with Christ. Mat 7. pedef tording to thy Sauiors counsell, what thou wilt lohn 14. carrall doe, whether thou have fo much spiritual money, Luc.14. lider sis sufficient to build this tower, and make this many warre or no : that is whether thou haue fo much hors good wil and holy manhood in thee, as to beflow panker, the pains of fuffering with Christ (if it be rather to nier & brealled pains than pleasure ) that so thou maift where nigne with him in his kingdome. This is the e men question, this is the verie whole iffue of the matplanter, and hitherto hath appertained whattoever erthan hith been spoken in this booke before, either of gent thy particular end, or of the maieftic, bouncie, and o can inflice of God : and of the account he will deentifed mound of thee; also of the punishment or reward laid up for thee . All this ( I faie ) was meant by me to this onely end, that thou measuring the me part, and the other, shouldst finally retolue what thou wouldelt doe, and not to passe oner thytime in carelelle negligence, as many doe, neuer spieng their own error, vntill it be too late to mend it.

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23 For the love of God then (decre brother) and for the love thou bearest to thine own foule, hake off this dangerous fecurity, which flesh and bleud is woont to lul men in and make forme carmetrefolution, for looking to thy foule for the to come. Remember often that woorthie fen-Sid: tence:

A faieng to be remembred. tence: Hoc momentum, unde pendet aternitas: The life is a moment of time, whereof al eternitie of life or death, to come, dependeth. If it be a moment, and a moment of fo great importance: how is it passed ouer by worldly men, with so little care as it is?

24 I might have alledged here infinite other reasons and considerations to mooue men vinto this resolution, whereof I have talked : and surely no measure of volume were sufficient to córein le much as might be faid in this matter. For thatal the creatures vnder heaven, yea and in heaven's felfe, as also in hell: all I saie from the first to the last, are argumentes and perswafions vnto this point: al are bookes & termons, al do preach and crie fome by their punishment ; fome by their glorie: fome by their beautie: & all by their creation) that we ought without delaie, to make this resolution : and, that all is vanitie : all is sollie ;all is iniquitie: all is miferie, befide the onely feruice of our maker and redeemer. But yet nowithflanding (as I have faid) I thought good onely to choose out these few considerations before laid downe, as chiefe and principall among the rely to work in anie true Christian heart. And i thek cannot enter with thee good reader little hope is there that anie other woulde doe thee good Wherefore here I end this first part, referuing few thinges to be faid in the fecond, for remore uing of tome impedimentes, which our spiritual aduerfarie is wont to cast against this good work

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against the first step to our saluation. Our Lord God and Saujor Jefus Chrift, which was content iopay his owne blood for the purchasing of this notable inheritace vnto vs, give vs his holy grace mefeem of it as the great weight of the matter requireth, & not by negligence to leefe our portions therein.

The end of the first part.



## THE SECOND PART OF THIS BOOKE.

## CHAP. 1.

Of impedimentes that let men from this resolution: and first , of the difficultie or hardnesse, which feemeth to many to be in vertuous life.

OTWITHSTANDING al the reasons and confideratiós before fet down for inducing men to this necessarie resolution of feruing God: there want not many Christians abroade in the worlde,

whose harts either intangled with the pleasures Ep. Iud. of this life, or given over by God to a reprobate fenfe.

Pro. 18. and 20. Pial. 140.

Tob. 12. Pro.29.

fenfe, do yeeld no whit at all to this batterie, that hath been made, but shewing themselves more hard than adamant, doe not onely refitt and contemne, but alfo do feeke excufes for their flothe wickednes, and do alleadge reasons to their own perdition. Reasons I call them, according to the common phrase, though in deed there be no one thing more against reason, that that a man should become enimie to his own foule, as the scripture affirmeth obitinate finnersto bee. But yet (ast faie )they have their excuses; and the first & prine cipal of al is, that vertuous life is paineful & hardy and therefore they cannot indure to follow the fame: especially such as have beene brought up delicately, and neuer were acquainted with fuch asperitie, as (they say) we require at their hands, And this is a great, large, and vniueriall impedia ment, which flaicth infinite men from imbrafing the meanes of their conversion, for which cause it is fully to be answered in this place.

Lib. de compunct.cordis.

Homil. 16.

were so hard indeede, as the enime makethit seeme yet might I well say with S. Iohn Chrysostom, that seeing the reward is so great & infinit, as now we have declared: no labor should seeme great for obteining of the same. Againe, I might saie with holy S. Austen: That seeing wee take daily so great pain in this world, for auoyding of small inconveniences, as of sicknesse, imprilongmentes, losse of goods, and the like: what paines should we resule for avoiding the evernitie of belowed.

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fire fet downe before? The first of these considemions S. Paul vied, when he faid: The sufferinges of this life are not worthe of the glorie which shall be re- 2. Pet.2. sealed in the next. The second S. Peter vsed, when he faid: Seeing the heavens must be dissolved, & Christ ame to indgement to restore to everie man according to hu workes: what maner of men ought we to be, in holie conner fation? As who would faie: No labour, no paines, no trauell ought to feeme hard or great vnto vs, to the end we might avoid the terror of that day. Saint Austen asketh this question: what wethinke the rich glutton in hell would doo, if Luc.19. he were now in this life againe? Would he take pames or no? Would he not bestirre himselfe, mther than to turne into that place of torment againe ? I might adde to this, the infinite paines that Christ tooke for vs: the infinite benefites he hath bestowed vpon vs : the infinite sinnes wee have committed against him : the infinite examples of saintes, that have troden this path before vs:in respect of all which , we ought to make no bones at so little paines and labor, if it were true that Gods feruice were so trauelsome as many do efteeme it.

But now in very deed the matter is nothing The way of 6,8 this is but a little subtile deceit of the enimic verme is for our discouragement. The testimonie of Christ nos hard. himselte is cleere in this point : lugum meum sua- Mat.14. weeft, of onus meumleue; My yoke is sweet, of my burimlight. And the deerely beloued disciple Saint John, who had best cause to know his maisters

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(156) The fecond part.

fectet herein, faith plainly: Mandata eist granie I.loh.s. The cause of non funt: His commandements are not grieucus. What is the cause then, why so many men do conceine pretended difficultie. fuch a difficulty in this matter? Surely, one cause is (befide the fubtiltie of the divell, which is the

cheefest) for that men feel the discale of concupiscence in their bodies, but do not confider the ftrength of the medicin giue vs against the same, They cric with Saint Paul, that They finde a lawin

their members regugning to the lane of their minde (which is the rebellion of concupifcence left in our flesh by originall sin) but they confesse not, or confider not with the same Saint Paul: That the

I.Cor. 12. grace of God, by Iefus Christ, Shall deliner them from the same . They remember not the comfortable faieng of Christ to Saint Paul, in his greatest temtations: Sufficit tibi gratia mea : My grace is sufficient

to strengthen thee against them all. These men does Helizeus his disciple did, who casting his eies onely ypon his enemics, that is, ypon the huge army of the Sirians readie to affault him, thought himselflostand vnpossible to stand in their fight votil by the praiers of the holie prophet, he was permitted from God, to fee the Angels that flood there present to fight on his fide, and then he well perceived that his part was the ftrom

ger. The force of 4 So these men, beholding onely our miseries and infirmities of nature, whereby daylie tentations do rife against vs: do account the battel painful, and the victorie vnpoffible, having not taffed indeed,

grace for the eafing of ver suous life.

Ibidem.

4.Reg.6.

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indeed, nor ever prooved (through their owne negligence) the manifold helps of grace, and spirituall fuccors, which god alwaies lendeth to the who are content (for his fake ) to take this conflict in hand. Saint Paul had well tasted that aid, which having reckoned vp all the hardest matters that could be , addeth : Sed in omnibus superamus propter eum qui delexit nos: But we ouercome in all these combates, by his affiftance that loueth vs. And then falleth he to that woonderfull protestation: that neither death, nor life, nor Angels, nor the like, should separate him: & al this ypon the confidence of spiritual aid from Christ, whereby he Hicketh not to auouch: That he could do althinges, Phil.4. Dauid also had proued the force of this assistace, who faid : Idid run the waie of thy commandementer, Plal 118. when thou didst inlarge my hart. This inlargement of hart, was by spirituall consolation of internal vnation, whereby the hart drawen togither by anguish, is opened and inlarged whe grace is powted in : euen as a drie purse is softened & inlarged by annointing it with oile. Which grace being present, Dauid said, he did not onlie walk the way of Gods commandements easilie, but that he ran them:euen as a cart wheel which crieth and complaineth, under a small burden being drie, runneth merily & without noise; when a little oile is put vnto it. Which thing aptly expresseth our fate and condition: who without gods helpe, are able to do nothing: but with the aid thereof, are sble to do what soeuer he now requireth of vs. 5 And

Pfal.118.

Pfa.18.

Rom.s. Heb.s.

Mat.t.

5 And furely I would aske thefe men that inis gine the way of Gods law to be so hard and ful of difficultie, how the prophet could faie : I have to ken pleasure (O Lord) in the way of thy commandements as in all the riches of the world. And in another places That they were more pleasant and to be desired, than gold or precious stone, and more sweeter than home, or the honie combe? By which wordes he yeeldethto vertuous life, not onely due estimation about all treasures in the world: but also pleasure, delite,& fweetnes: therby to confound al those that abandon and forfake the fame, vpon idle, pretenfed, and fained difficulties . And if Dauid could faie thus much in the old law; how much more juftly may we fay so now in the new, when grace is giuen more abundantly, as the scripture faith? And thou poore Christian which deceiuest thy selfe with this imagination : tell me, why came Christ into this world? Why labored he, and why took he so much paines here? Why shed he his blood? Why praied hee to his father so often for theel Why appointed he the facramentes as conduits of grace? Why fent he the holie Ghost into the world? What fignifieth this word gofpell or good tidings? What meaneth the word grace, and mercie brought with him? What importeth the comfortable name of lefus? Is not all this to deliver vs from finne? From finne past (I faie by his onlie death: From fin to come, by the fame death, &by the affiltance of his holie grace, bestowed on " more abundantly than before, by al these means? Was

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Was not this one of the principal effects of christ his comming, as the prophet noted; That craggie Efai, 40. waies should bee made straight, and hard waies plames Esai, 11. Was not this the cause why hee indued his & vide Church with fo many bleffed giftes of the holie Amb. lib. 1. Ghoft, and with diverse speciall graces, to make defp.S.c.20. the yoke of his service sweete; the exercise of Mar. s. good life, easie; the walking in his commaunde- Luc. 6. ments, pleasant; in such fort, as men might nowe 2.Cor.4. fing in tribulations, have confidence in perils; fecuritie in afflictions, and affurance of victorie in altemptations? Is not this the beginning, middle,& end of the gospel? were not these the promifes of the Prophets: the tidings of the Euangelists: the preachings of the Apostles, the doctrine, beliefe. & practite of all Saints? And finally is not this Verbum abbreuiatum: The word of God abbreui- Esai. 10. sted wherein do confit all the riches & treasures of Christianitie?

6 And this grace is of fuch efficacie and force of the force In the foule where it entereth, that it altereth the of grace. whole state thereof:making those things cleere, which were obscure before : those thinges easie, which were hard and difficult before. And for this cause also it is said in Scripture, to make a new spirite, & a new heart. As where Ezechiell talking of this matter, saith in the person of God: Imil give vnto them a new heart, & wil put a new spirit Ezec. 11. intheir bowels, that they may walke in my preceptes, & beepe my commandementes. Can any thing in the world Same organia

fying and conquering of our passions, which be

The fecond part. world be spoken more plainly? Now for more

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Rom. 6.

rebellion do make the way of Gods commaun dementes ynpleasant, S. Paul testifieth cleerely that abundant grace is given to vsallo by the death of Christ, to do the same: for he saith, This we know that our old ma is crucified also, to the end the the bodie of sin may be destroied, and wee ferne named unto fin. By the old man & the bodie of fin S. Paul understandeth our rebellious appetite & concis piscence, which is so crucified and destroied by the most noble facrifice of Christ, as we may by

So proneth SJ Aug. li.z. de pecsa,mevit.Cap.6.

the grace purchased vs in that sacrifice, in some good measure resist & conquer this appetite, be ing freed fo much as we are, from the feruitude of fin. And this is that noble & entire victorie (in this world begun, and to be finished in the world to come) which God promifed fo long ago to uerie Christian soul by the meanes of Christ, whe he faid: Be not afraid, for I am with thee, flep not afide, for I thy God haue strengthened thee, and haue affifted thee : and the right hand of my iuft (man) hath taken thy defence. Beholde, all that fight against thee shal be confounded and putte fhame: thou fhalt feeke thy rebels, and fhalt not find them: they shall be as though they were not, for that I am thy Lord and God.

Efai. 41.

7 Lohere a full victorie promised vpon out rebels, by the helpe of the right hand of Gods in man, that is, vpon our difordinate paffions, by the aide of grace from Iefus Chrift, And albeit

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hele rebels are not here promised to bee taken deane awaie, but onely to be conquered & conbunded : yet is it faid : That they shall be as though by were not . Whereby is fignified, that they hall not hinder vs of our faluation, but rather admince and further the fame. For as wild beaftes, which of nature are fearce, and woulde rather tude. hurt than profit mankinde : being maistered and amed, become verie commodious and necessane for our vles, fo these rebellious passiós of ours, which of themselves would vtterlie ouerthrowe s, being once subdued and mortified by the grace of God, do Stand vs in fingular Stead to the Therefe of mactife and exercise of all kinde of vertues: passions moss choler or anger, to the vnkindeling of zeale: "A speciall point to bee confi-

derated .

hatred, to the pursuing of dered for the rectifieng of one hatred, to the purluing of point of philosophie, which is, finian hautie mind, to the that the soule doth follow the rejecting of the worlde: temperature of the bodie. And loue, to the imbracing of this doe they hold, for that by all great and heroicall at- experience it is commonly feen temptes , in considerati- juch, as the nature of their coon of the benefites recei- plexion doth feeme to import. wed fro God. Befide this, For comoly those that are fanthe verie conflicte and guine, are pleasant: those that tombat it felfe , in fubdu- are flegmatik, flow: those that ing these passions is left that are melancholie, folitary: unto vs for our great and such like . And yet the good : that is, for our pa- truth is , that the foule doeth tience , humilitie , and not follow, but rather doth ufe mictorie in this life : and hath, and that very wel, & to for 1007

that the disposition of men is good

in the life to come : as S. 2, Tim. 4. Paul affirmed of him elf, and confirmed to all o- felues: but as they are vied thers, by his example.

Prouer, 26. flothfull christian go Pat his handes under his gridle, as the scripture faith: and

Prouer. 20. Saie: There is a Lion in the waie, and a Lionesse in the path readie to denour him, that he dare not go forth of the dores. Let him fay: to be valiant, and cheerfull in It is colde, and therefore hee goodnesse: fleame, to moderate dareth not go to plowe . Let their affections with fobrien

Prouer. 24. him faie : It is measie to labour, and therefore he can futy & conteplation. Which not purge his vineyard of point notwithstanding might nettles and thistles, nor build easilie be pardoned to Philip ance wall about the same. phers (that hold many things That is, let him faie his passions are strong, and therefore he cannot con quere them: his bodie is delicate, and therefore he dare not put it to traue !: the waie of vertuous life in the bodie, and from it dois is hard and vneasie, and ned to the soule: and were the therfore he cannot apply rather induced to think that himselfe thereunto. Let als conceined wichens find him

for our glorie, and crown good vie, if the foule be good but otherwise abuseth it ill For the coplexions are indiffe. vent:neither good nor it of the But because that most men 8 Nowe then let the foules are ill (as they areal in originall corruption ) therfore do most men abuse their complexions to il, as blood, to war. sonnes: fleam, to floush : che ler, so anger: and melancholie, to fecret practifes of deceit, m nanghtines. Wheras notwithstanding, those soules that are good do ve the well, as blowd, choler, to be earnest in the glorie of God: and melancholie, else as wrong as it ) but that this one point of errour with them, is the cause of some thers besides in waightie man ters. For out of this have some of our Dinines taken their opinion, that the four saine of sinne is originally the bleffed Virgin was her felf

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him faic all this, & much for that otherwife they did not more , which idle and fo plainty fee , howe Christ taflothfull Christians doe the fame in himselfe without vie to bring for their ex- flein of fin. And of themfelues cute: let him alledge it (1 there be that have doubted of faie as much and as of- the immortalitie of the foule, ten as hee will; it is but for that supposing the foul to hang upo the seperature of the an excuse, and a false ex- bodie, they did not fee home is cuie, and an excule most coulde be immorial , when as dishonorable and detra- the temperature and bodie it ctorie to the force of felfe are known to be mortall. Christ his grace, purchased vs by his bitter pasfion: that now his yoke should be enpleasant, Matar. feeing he hath made it fweete : that now his burden should be heavie, seeing he hath made it light: that now his commandementes should be greeuous, feeing the holy Ghoft affirmeth the co- 1 John. trarie; that now we should be in feruitude of our John. g. passions, seeing he hath by his grace deliuered vs, Rom.7. and made vs truely free . If Godbe with vs , who will Rom. 8. be against vs (saith the Apostle?) God is my helper & Pi.26.27. defender (faith holy Dauid) whom shall I feare, or at whom (hall I treble? If whole armies should rise agams! merret will I alway hope to have the victorie. And What is the reason? For that thou art with me (O Lord thou fighteft on my fide : thou affifteft me with thy Pfalas; grace: by help wherof I shall have the victorie: though ell the squadrons of my enemies; that is, of the flesh, the world, & the Divel, should rife against me at once : and I shall not onely have the victorie, but also shall have it easily, and with pleasure and

and delite. For so much signifieth Sainct John, in that (hauing said that the commaundementes of Christ are not greeuous) he inferreth presently, as the cause thereof: Quoniam omne quod nature of ex Deo vincit mundum: For that all which is born of God, conquereth the world. That is, this grace and heavenly assistance sent vs from God, doth both conquer the world, with all difficulties and temperations thereof; and also maketh the commandements of God easie, and vertuous life most please sant and sweet.

An obiection answered:

I.Joh.s.

Pfa.118. Wednes with Christ. Theregenerate haue an indeuor framedin them by grace: but otherwife the natural children ofAdam haue none fuch of théselues but onely to cuil

9 Butit may be you will faie Chrift himfelfe confesseth it to be a yoke and a burden: how then can it be so pleasant and easie as you make it? answere, that Christ addeth, that it is a sweet yoke and a light burden . Wherby your objection is the ken away: and also is fignified further, that there is a burden which greeueth not the bearer, but rather helpeth and refresheth the fame : asthe burden of feathers vpon a birds backe beareth vp the bird, and is nothing at all greeuous vnto hit So alfo, though it be a yoke, yet is it a fweet yoke a comfortable yoke: a yoke more pleasant than hony, or hony combe, as faith the Prophet. And why fo? Because we draw therein, with a sweete companion, wee drawe with Christ : that is, his grace at one end, and our endequour at the other? And because when a great Oxe and a little doe drawe togither, the waight lieth all vpon the greater Ox his neck, for that he beareth vp quite the yoke from the other: thereof it commeth,

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that we drawing in this yoke with Christ, which is greater than we are: he lighteneth vs of the whole burthen , and onely requireth that wee hould go on with him comfortably, and not refule to enter under the yoke with him, for that the paine shall be his, and the pleasure ours. This he fignifieth expresly, when he faith, Comeyon to Mat. 1. me all that labour and are beaute loden, and I willrefel you . Heere you fee that hee mooueth vs to this yoke, onely thereby to refresh and disburden vs:to disburden vs (I faie) and to refresh vs : and not any waie to lode or agreeue vs: to disburden vsof the heavie lodings and yokes of this world: ssfrom the burden of care : the burden of melancholy: the burden of enuie, hatred, and malices the burden of pride: the burden of ambition: the burden of couetousnesse: the burden of wickednesse: and hell fire it selfe. From all these burdens and miserable yokes, Christ would deliuer vs, by covering our neckes only with his yoke and burden, so lightned and sweetned by his holy grace, is the bearing thereof is not travelfome, but most easie, pleasant, and comfortable, as hath beene thewed.

- 10 An other cause why this yoke is so fweete, Lour mathis burden folight, and this waie of Gods com- keth the way maundementes so pleasant to good men , is loue: pleasant. loue(I meane) towardes God, whose commaundementes they are . For everie man can tell, and hath experienced in himselfe, what a strong pasfion the passion of loue is , and how it makethea-

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fie the verie greatest paines that are in this world What maketh the mother to take fuch paines in the bringing vp of hir child, but only loue? What caufeth the wife to fit fo attentiue at the bed fide other ficke husband, but onely loue? What moon ueth the bealts and birds of the aire, to spare from their own food, and to indanger their own lives, for the feeding and defending of their litle ones, but onely the force of love? Saint Austen doth profecute this point at large by many other exiples. as of merchants, that retufe no adventure of fea, for love of gaine: of hunters, that refuse no feason of euil weather, for love of game; of soldie ers, that refuse no danger of death, for love of the tpoile, And he addeth in the ende: that if the loue of man can be fo great towardes creat tures here, as to make labour easie, and indeede to feeme no labour, but rather pleasure: howe much more shal the love of good men towarder God make all their labour comfortable, which they take in his feruice?

The love of Christ to his Saints, and of his saints to him.

the paines and afflictions which Christ suffered for vs, seemed nothing vnto him. And this love also was the cause, why all the travels and tormentes, which many christians have suffered for Christ, seemed nothing vnto them. Imprisonmentes, tormentes, losse of honour, goods, and life, seemed trifles to divers servantes of God, in respect of this burning love. This love drove many virgins, and tender children to offer theme selves,

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felues, in time of persecution, for the love of him which in the cause was persecuted. This love caused holy Apollonia of Alexandria : being Euseb. 116.6. brought to the fire to be burned for Christ, to flip cap. 34. out of the handes of fuch as led hir, and joyfully run into the fire her felfe. This love moved Igna- Jerem incatius, the ancient martyr, to fay (being condemned to beaftes, and fearing least they would refulchis bodie, as they had done of diverse martyrs before that he would not permit them fo to do, but would prouoke and fir them to come vpon him, and to take his life from him, by tearing his body in pecces.

12 Thefe are the effects then offeruent loue, which maketh even the things that are most dif- Pfal 6.8 18 ficult and dreadfull of themselves, to appeare Mat. 11. fweet and pleasant : and much more the lawes & I. John. 5. commandementes of God, which in themselves Trad. 26. are most just reasonable, holy, and easie: Da ama- in Ishan. tem (faith Saint, Austen speaking of this matter) & sentit quod dico : Si autem frigido loquor, nescit quid liquor : Giue me a man that is in loue with God, and he feeleth this to be true : which I faie : but if talke to a cold christian, he understandeth not what I say. And this is the cause, why Christtalking of the keeping of his commaundements, repeaceth so ofte this word love, as the furest cause of keeping the fame: for wat wherof in the world the world keepeth the not, as there hee sheweth. If you love me keepe my commaundementes , faith he. Iohn 14. And again; He that hath my commandements & kee-

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petb them he is he that louethme. Againe, Hendi

loneth me will keep my comaundements. In which ha

words, is to be noted, that to the louer hee faieth

His commaundement in the \* fingular number, for

that to fuch an one all his commaundements

but one commaundement, according to the fare

ing of Saint Paul: That love is the fulneffe of the ben

Marke this observation. Rom. 13.

"But a little before he vieth the plurall number in that cafe alfo. viz. John.14.15

I. John. 5.

for that it comprehendeth all. But to him that le ueth not, Christ saith his commandements in the plurall number, fignifieng thereby, that they are both many , and heavie to him . for that he was teth love, which should make them easie. Which Saint Iohn also expresseth, when he faith: Think the love of God, when we keepe his commaundemente, and his commandementes are not heavie, That is, the are not heavy to him which hath the love of God otherwise no maruell though they bee med heavie. For that euerie thing feemeth heavie which we doe against our liking. And so by the alfo(gentle reader)thou maift geffe, whether the loue of God be in thee, or no.

Peculiar

3 10 1

13 And thefe are two meanes now, whereby the vertuous life of good men is made cafe in this world. There follow divers others, to the end light of un that thefenegligent excusers may see, however derstanding. iust and vntrue this excuse of theirs is, concerning the pretended hardnesse of vertuous lining which in verie deede is indued with infinite priuileges of comfort, about the life of wicker men, euen in this world. And the next afterthe former, is a certaine speciall and peculiar lighter

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inderstanding, perteining to the iust, and called in scripture : Prudentia fanctorum, the wisedome of Prouer. 6 fainctes: which is nothing elfe, but a certain fparde of heavenly wisedome, bettowed by fingular primlege vpon the vertuous in this life: whereby they receive most comfortable light, and voderflanding in spirituall matters, especially touching their owne faluation, and things necessary thereunto. Of which the Prophet Dauid ment, when be said: Notas mibi fecisti vias vita: Thou hast made the waies of life knowne to me . Also when he faid of pfalitis. himselfe: Super senes intellexi: I have understoode were than old men . And againe in an other place; Pfal. jo. Inverta & occulta sapietia tua manifestasti mihi : Thou hast opened to me the unknowen of hidden secrets of thy wifedom. This is that light wherwith S. Iohn faith, John, i. that Christ lighteneth his servantes : as also that inction of the holy Ghoft, which the fame A- 1. John. 2. poltle teacheth to bee given to the godlie, to in-Bruck them in all things behooveful for their faluation . In likewise this is that writing of Gods law in mens heartes, which he promifeth by the Prophet Ieremie : as also the instruction of men Ierem. it's immediatly from God himselfe, promised by the Prophet Efai. And finally, this is that foue- Efai. 54 nigne understanding in the Lawe, commaundementes, and iuftifications of God, which holie David so much defired, and so often demaunded in that most divine Psalme, which beginneth : Bleffed arethe unsported in the waie ; that is in Plalite. this life.

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14 By this light of vnderstanding, & superna turall knowledge & feeling from the holy ghoft, in spiritual thinges, the vertuous are greatly holpen in the way of righteousnesse, for that they are made able to discerne for their owne direction in matters that occur, according to the faying of S. Paul: Spiritualis omnia indicat: A spirituall man indgeth of all thinges. Ansmalis autem homo non percipit que sunt spiritus Dei : But the carnal man conceineth not the things which appertain to the spirit of God. Doth not this greatly discouer the privilege of a vertuous life? The ioy, comfort, and consolation of the same : with the exceeding great misery of the cotrary part? For if two should walk togither, the one blind, & the other of perfect fight, which of them were like to bee wearie first? Whose iourney were like to be more paineful? Doth not alitle ground wearie out a blind man? Confider the in how wearifome darknes the wicked doe walk. Confider whether they bee blinde or no. Saint Paul faith in the place before alledged, that they cannot conceiue any spirituall knowledge:is not this a great darcknes? Againe, the Prophet Efait describeth their state further, when hee faiethin the person of the wicked: We have groped like blinds men after the wals, and have stumbled at midd ay; euen as if it had beene in darkenes. And in another place the Scripture describeth the same, yet more effectuously, with the painfulnes thereof, eue fro the mouthes of the wicked the selues in these words: The light of instice hath not shined unto us, & the summe

1.Cor. 2.

Efai. 65.

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of understanding bath not appeared unto our eies we are wearied out in the waie of inquitie and perdition, oc. This is the talke of finners in hel. By which words appeereth, not onely that wicked men doo live in great darknes: but also that this darknes is moth painful vnto them: & confequently that the contrane light is a great easement to the waie of the vertuous.

15 Another principall matter, which maketh the waie of vertue easie, and pleasant to them that Internal walk therein is a certeine hidden & fecret conto- confolation lation, which god powreth into the harts of them that ferue him. I cal it fecret, for that it is knowen, but of fuch onely as have felt it: for which cause Christ himselfe calleth it Hidden manna, known on- Apo.1. lie to them that receive it . And the prophet faith of it: Great is the multitude of thy sweetnesse (O Lord) Psal 30. which thou halt hidden for them that feare thee . And againe in another place : Thou shalt lay aside (O Psal.67. Lord) a special chosen rain or dew for thine inheritance. And another prophet faith in the person of God. talking of the devoute foule that ferueth him : I Ofee. 1. will lead hir a side into a wildernes: and there I wil talke unto hir hart. By al which words of Wildernes, separating, choife, and hidden, is fignified, that this is a feeret privilege bestowed onely vpon the vertuous, and that the carnall heartes of wicked men haue no part or portion therein. But now, howe great and inclimable the sweetnes of this heauenly consolation is, no toong of man can exprest but wee may coniecture by these wordes of Dauid

A fimilisude.

Mat.17.

Mark.g.

Luc.9.

Pfa.35.

Efai.29.

Apoc.3.

God almightie, willing as it were) to sel vs the ioies of heauen, is content to impart a certaine tast before hand to such as he seeth are willing to buy: thereby to make them come off roundly with the price, & not to stick in paieng so much, & more, as he requireth. This is that exceeding ioy and iubile in the harts of sust men, which the prophet meaneth when he saith: The voice of exultation and saluation is in the tabernacle of the inst. And againe: Blessed is that people that knoweth iubility.

Pfal.117.

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joy and pleasure of internall consolation. S. Paul had tafted it when he wrote these wordes, amidst alhis labors for Christ: I am filled with confolution, 1 2. Cor. 7. overflowe or exceedingly abound in all ioy amidst our tribulations . What can be more effectually faide or alleaged, to prove the service of God pleasant, than this? Surely (good reader) if thou haddelt tafled once, but one drop of this heavenly joy, thou wouldelt give the whole world to have another of the fame, or at the least wife, not to leefe that one againe.

16 But thou wilt aske me : Why thou being a The waie to Christian as wel as other, half yet neuer tasted of come to foithis consolation? To which I answere, that (as it ritual confohath been shewed before) this is not meat for e- lation. perie mouth: but A choife moisture laid aside for gods Pfa.67. inheritance onelie . This is wine of Gods owne feller layd up for his fonfe: as the Canticle declareth. That is, Cant.s. for the deuout soule dedicated vnto Gods sernice. This is a teat of comfort, onlie for the child to fuck, and fill himfelfe withal, as the prophet Efaie tellifieth . The foule that is drowned in fin & Efai.66. pleasures of the world, cannot be partaker of this benefite: neither the heart replenished with carnall cares and cogitations. For as Gods arke, T.Reg. g. and the idole Dagon could not stand togither loh.8.14. vpon the altar: fo cannot Christ and the worlde 15.16. fland togither in one hart . God fent not the Exo.16. pleasant Manna unto the people of Israell, as long as there flower and chibals of Egypt lafled: To neither will he fend this heavenly con-N

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folation vnto thee , vntill thou have rid thy felfe of the cogitations of vanity. He is a wife merchat, though a liberall; he wil not give a talt of his treafure, where he knoweth there is no will to buy. Resolue thy selfe once indeed to serue God, and -thou shalt then feele this joy that I talke of, as many thousands before thee have done, and neueryet any man was herein deceived. Moiles first ran out of Egypt , to the hils of Madian before God appeared vnto him: & fo must thy soule go out of worldly vanitie, before she can looke for these consolations. But thou shalt no sooner offer thy felfe throughly to Gods service, than thou shalt find interteinment about thy expectstion. For that his love is more tender indeed vpon them that come newly to this feruice, than vpon those which have ferued him of old : as he sheweth plainly by the parable of the prodigal fonne: whom he cherished with much more daliance& good cheer, than he did the elder brother, which had ferued him of long time. And the causes hereof are two: the one, for the toy of the new gotten fernant, as is expressed by Saint Luke in the text: the other least he finding no consolation at the beginning, should turne backe to Egypt agains: as God by a figure in the children of Ifrael declareth manifestly in these wordes: When Pharaohad let go the people of Israelout of Egypt, God brought them not by the country of the Philistines, which was the netrest way, thinking with himself that it might repent the

if they should fee wars streight waie rife against them, t

Exod s.

Luc.15,

Beginners chiefly cherisbed with spirituail consolation.

Exod.rg.

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bould returne into Egypt againe. Vpon which two causes thou maist affure thy selfe of fingular confolations and comforts in the feruice of God ( if thou wouldest resolue thy selfe therunto) as al other men haue found before thee : and by reason thereof haue proued the waie not hard, as world Mat Ir. lymen imagine it: but most easie, pleasant, and

comfortable, as Christ hath promised.

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17 After this privilege of internall consolation insueth another, making the seruice of God The quiet of pleasant, which is the testimonie of a good con-conscience. kience, whereof S. Paul made fo great account, ashe calleth it His glorie. And the holie Ghoft 2. Cor. 1. faith of it further by the mouth of the wifeman: Secura mens quasi suge consissium: A secure mindor Prouer. 15. good conscience is a perpetual feast. Of which we may infer, that the vertuous man having alwaies this fecure minde, and peace of conscience, liueth alwaies in festivall glorie and glorious feasting. And howe then, is this life hard or vnpleafant, as you imagine? In the contrarie fide, the wicked man having his conscience vexed with the pri-Bitie of sinne, is alwaies tormented within it selfe: as wee read that Cain was having killed his bro- Gen. 4. ther Abel:and Antiochus, for his wickednes done Mac. 6. to Ierusalem : and Iudas for his treason against Acts. 1. his maister : and Christ signifieth it generally of Mary. all naughtie men, when he faieth : that They have a worme which gnaweth their conscience within . The reason whereof the Scripture openeth in ano-

ther place, when it faith: All wickednesse is full of Sap. 7. N.4. feare

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matters, That is, suspecteth cruell things to be im-

Tob.15. The trouble of an enill conscience.

minent ouer it felfe, as it maketh account to have deserved. But yet further, aboue all other, holie Job most wisely setteth foorth this miserable state of wicked men, in these wordes; A wicked many prooued all the dayes of his life, though the time be un certain how long he shal play the tyrant: the found of terror is alwaies in his eares, and although it be in time of peace yet he alwaie suspecteth some treason against him he beleleueth not that be can rife again from darknes, to light : expetting on everie fide the fword to come upon bim. When he fitteth downe to eate, he remembreth that the day of darkenes is readie at hand for him: tribulate on terrifieth him, and anguish environeth him, even at a king is enuironed with soldiers when he goeth to warre.

18 Is not this a maruelous description of a wie ked conscience vitered by the holy Ghost hime felfe? What can bee imagined more milerable thá this mã, which hath fuch a bouchery, & flaugh ter-house within his owne heart ? What feares, what anguishes are here touched? S. Chrysou from discourseth notably ypon this point : Such is the custome of sinners ( faith he) that they fut Pop. Antio- spect all thinges, doubt their owne shadowess they are afeard at every little noise, and they thinke cuerie man that commeth towards them to come against them, If men talke togither, they thinke they speak of their fins. Such a thing fin is, as it bewraieth it felt, though no man accuse it in condem-

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condemneth it felfe, thoughing man beare witseffe against itric maketh alwaie the sinner fearefull as justice doth the contrarie. Heare howe the feripture doth describe the sinners feare, and the jult mans libertie : The wicked man flieth though no Prouer. 28. man pur fue him ( faith the Scripture.) Why doth he flie if no man doe purfue him? For that hee hath within his conscience an accuser pursuing him, whom alwaies he carieth about him . And she cannot flie from himfelfe; fo can he not flie from his accuser within his conscience: but wherbeuer he goeth, hee is purfued and whipped by the same, and his wound incurable. But the sult man is nothing fo: The inft man (faith Salomon) Prouer. 28. was confident as a hon: Hitherto are the wordes of Saint Chrysoftom.

9 Whereby as also by the Scriptures alleadged, we take notice yet of an other prerogative The bane of of vertuous life, which is hope or confidence, the vertuous greatest treasure, the richest iewell, that Christi- men. inmen haue left them in this life . For by this we paffe through all afflictions, all tribulations, and adversities, most joyfully, as S. Iames fignifieth. Iacob. r. By this we fay with S. Paul, Wee do glory in our tri- Rom. s. bulations, knowing that tribulation workerh patience, and patience proofe: and proofe hope: which confoundeth vs not . This is our most strong and mightie comfort, this is our fure ankor in all tempeftuous times, as Saint Paul faith : Wee have a most strong Heb.s. place (faieth he) which do flie unto the hope proposed white hands on the same: which hope we hold as a sure

and

Eph. 6. r. Thef. r.

falutis, the head-peece of faluation, as the fame Apostle calleth it, which beareth off all the blows that this world can laie vpon vs. And finally, this is the onely rest set up in the heart of a vertuous man; that come life, come death, come health, come ficknes, come wealth, come pouerty, come prosperitie, come aduersity, come neuer so tempestuous stormes of persecution, he sitteth downe quietly, & faith calmly with the prophet: My truft is in God, and therefore I fear not what flesh can do unto me. Nay, further with holy Iob amidst all his miferies he faith: Si occiderit me in ipfo sperabo: If God Should kill me, yet would I trust in him. And this is (as the Scripture said before ) to bee as confidentas a Lion. Whose property is to shew most courage, when hee is in greatest perill, and neerest his

20 But now as the holy Ghoft faith : Non fie

Iob.rz.

Pfalm.55.

Pfalm.t.

death.

impy, non sic. The wicked cannot faie this : they haue no part in this confidence, no interest in this consolation; Quia spes impiorum peribit, saieth the Proucr. 10. Scripture: The hope of wicked men is vaine and shalpe-

Prouer. 11.

rift. And againe, Prestolatio impiorum furor: The expectation of wicked men is furie. And yet further, Spei improrum abhominatio anima: the hope of wicked men is abhomination, and not a comfort unto their faule. And the reason hereof is double. First, for that in verie deede (though they fay the contration in words) wicked men do not put their hope and confidence in GOD : but in the worlde, andin

Iob. II.

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their riches : in their frength: friends:and authontie : and finally in the Deceining arm of man. Euen sthe prophet expresseth in their person, when he sith: we have put a lie for our hope . That is, wee Esai.28. have put our hope in thinges transitorie, which have deceived vs, and this is yet more expressed by the scripture, faieng: The hope of wicked men is as chaffe, which the minde bloweth awaie, and as a bubble frater which a storme disperseth: of as a smoke, which the wind bloweth abroad: and as the remembrance of a thest that staieth but one day in his Inne. By al which metaphors, the holie Ghost expresseth vnto vs, both the vanitie of the things, wherein indeed the wicked do put their trust, and how the same fayleth them after a little time, vpon euerie smal oc-

21 This is that also which God meaneth, Efai. 30. when he to fformeth & thundereth against those and 36. which go into Egypt for helpe, and do put their confidence in the strength of Pharao, accurling them for the same:and promising that it shal turn to their owne confusion : which is proper ly to be understood of al those, which put their chief confidence in worldly helps : as all wicked men doe, Iere. 17.48. whatfocuer they diffeble in words to the contrarie. For which cause also of diffinulation, they are called hypocrits by Iob: for wheras the wife man faieth: The hope of wicked men shall perish, Iob faieth: The hope of hypocrites shall perisb. Calling wicked Prou.to. men hypocrites, for that they faie, they put their hope in Cod, whereas indeede they put it in the world.

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world. Which thing befide scripture, is evident also by experience . For with whome doth the wicked man confult in his affaires and doubts? With God principally, or with the world? Whom doth hee feeke to , in his afflictions ? Whom doth he call spon in his ficknes? From whome hopeth he comfort in his adverficies? To whome yeeldeth he thankes in his prospetities? Whena wordly man taketh in hand anie worke of importance, doth he first consult with God about the euent thereof? Doth he fal down of his knees. and aske his aid? Doth he refer it wholly & principally to his honor? If he doe not; howe can hee hope for aid therein at his handes? How can hee repaire to him for his affiftance, in the daungen and lets that fall out about the fame? Howe can he haue anie confidence in him , which hath no part at all in that work? It is hypocrific then ( a lob truely faith) for this man to affirme that hy confidence is in God: whereas indeede, it is in the world: it is in Pharao : it is in Egypt: it is in the arme of man; it is in a lie. He buildeth not his house with the wise man ypon a rock : but with the foole vpon the fands: and therefore (as Chrift well affureth him: ) When the raine fall come , and floudes descend, and windes blow, & al together shall ref upon the house (which shall be at the houre of death ) then shall this house fall, and the fall of it shall begreat. Great, for the change that he shall feet great, for the great horror which he shall conceiue; great, for the great miferie which he fhall Sufferi

Mat.7.

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fuffer: great, for the vnspeakeable ioies of heaven loft: great, for the eternall paines of hell fallen into : great euerie waie affure thy felfe (deer brother) or els the mouth of God would never have fed this world, great : and this is sufficient for the fift reason, why the hope of wicked men is vain: forthat in deede they put it not in God, but in the world.

22 The second reason is : for that albeit they Wicked me hould put their hope in God (yet living wicked- cannot hope hiris vain, and rather to be called presumption in God. than hope. For vaderstanding whereof, it is to be poted: that as there are two kindes of faith recounted in scripture (the one a dead faith without good works, that is , which beleeueth all you faie of Christ, but yet observeth not his commaunde- Iacob. 2. ments: the other, a liucly: a inftifieng faith, which 1.Cor.13. beleeueth not only , but also worketh by charitie and 15. S.Paules wordes are.) So are there two hopes Rom.I. following these two faithes, the one of the good, Gal.3. proceeding of a good conscience, whereof I have Ephe.2. poken before : the other of the wicked, relling ina guiltie conscience, which is indeede no true hope, but rather prefumption . This Saint Iohn prooueth plainly, when he faith, Brethren if our heart reprehend us not , then have wee confidence with I.lohn.; God That is, if our heart be not guiltie of wicked life. And the wordes immediately following doe more expresse the same, which are these, Whenforuer we aske we shall recease of him, for that we keepe bu commandementes, and do at those thinges which are pleasing

1.Tim.I.

The fecond part. pleasing in his fight. The same confirmeth Saina Paule, when he faith, that The end of Gods commandementes is charitie from a pure beart and a good conscience. Which words, S. Austen expounding in divers wordes, and in divers places of his workes , producth at large , that without a good conscience, there is no true hope that can be conceiued . Sain& Paule (faith he) addeth (from a good conscience) Because of hope: for he which

Sainst Aufren lib.de do & Chr. c. 37.

Saint Auten in prafat.Pfal.33.

hath the scruple of an euil conscience, dispaireth to attaine that which he beleeueth. And again; Eucrie mans hope is in his own cosciece, according as he feeleth himselfe to loue God. And againe, in an other book, the Apostle putteth a good coscience for hope : for he onely hopeth which hath a good conscience: and he whom the guilt of an euill conscience doth prick , retireth backe from hope, and hopeth nothing but his owne damnation . I might heere repeat a great manie more prinileges and prerogatives of a vertuous life, which make the same casie, pleasant, and comfortable, but that this chapter groweth to be long and therefore I wil onely touch (as it were in palfing by) two or three of the other pointes of the most principall: which notwithstanding would require large discourses to declare the same, according to their dignities. And the first is the inettimable privilege of libertie and freedome, which the vertuous do inioy about the wicked, according as Christ promifeth in these words: # Lers

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John.S.

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brindeed, & you shall know the truth, & the truth shall 2. Cor. 3. letyou free. Which wordes S. Paul as it were expounding faith: Where the spirit of the Lord is , there ufreedome. And this freedome is ment, from the pyrannie and thraldom of our corrupt sensualitie &concupitcence, wherunto the wicked are fo in braldome, as there was neuer bondman fo in braldome to a most cruell and mercilesse tyrant. This in part, may be conceived by this one exam- An example ple. If a man had maried a rich, beautiful, & noble to expresse gentlewoman, adorned with all gifts and graces, of wicked which may be denised to be in a woman, and yet men to their notwithstading, should be so sotted & intangled sensualitie. with the love of some foule and dishonest begger, or feruile maid of his house, as for her fake to abandon the companie and friendship of the said wife:to spend his time in daliance and service of his base woman: to run, to go, to stand at hir appointment : to put all his living & revenewes inwhir handes, for hir to confume and spoile at her pleasure: to denie her nothing, but to wait and ferue hir at her beck: yea, & to copell his faid wife todoe the same: would you not thinke this mans lifemiserable & most seruile? And yet surely, the feruitude whereof we talke, is farre greater, and more intollerable than this. For no woman or other creature in the worlde, is, or can bee of that beautie or nobilitie, as the grace of Gods spirit is, to whome man by his creation was espoused, which notwithstanding, wee see abandoned, contemned, and rejected by him, for the loue

offensualitie hir enimie, and a most deformed creature in respect of reason: in whose love nor. withstanding, or rather seruitude, wee see wicked men fo drowned, as they ferue hir daie & night with all paines, perils, & expenses, and doe constraine also the good motions of Gods spiriters give place at everie becke and commaundement of this new miltreffe. For wherfore do they labor Wherefore doe they watch? Wherefore do they heape riches togither, but onely to ferue their fenfualitie, and her defires? Wherefore doether bear their braines, but onely to fatisfie this cruell tyrant and hir paffions?

23 Andifyou will see indeede how cruell &

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pitifull this feruitude is : confider but some parledby fenfis ticular examples thereof . Take a man whome the ouer-ruleth in any pattion : as for example, in the lufts of the flesh, and what paines taketh he for hir? How doth he labour, how doth he fweet in his seruitude? How mightie and strong does he feele hir tyranny? Remember the frength of Sampson, the wisedome of Salomon, the Sanch tie of Dauid ouerthrowne by this tyranny. Iupiter, Mars, and Hercules, who for their valiant act otherwise were accounted Gods of the painims! were they not ouercome and made flaues by the inchantment of this tyrant? And if you will ye further fee of what strength she is , and how en elly fhe executeth the fame vpon those that chill hath not deliuered from her bondage: confide (for examples fake in this kinde ) the pitifull cafe

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of some difloial wife, who, though she know that by committing adultery, the runneth into a thoufand dangers and inconveniences ( as the loffe of Gods fauor, the hatred of hir husband the danger of punishment: the offence of his friends, the yeter dishonour of hir person (if it be known) and finally the ruine and perill of bodie and foule yet to fatisfie this tyrant, the will venture to commut the fine, notwithstanding any daungers or perils whatfoeuer. a ocol che iguerico de le manificia

24. Neither is it onely in this one point of carnal luft, but in all other, wherein a man is in feruitude to this tyrant, and hir passions. Looke vpon an ambitious or vain-glorious man, fee howe hee An ambitis scrueth his mistreffe : with what care and dili- ow man, gence he attendeth hir commaundementes, that is, to follow after a little wind of mens mouthese to purfue a litle feather flieng before him in the sire: you shall fee that he omitteth no one thing, no one time, no one circumstance for gaining thereof. He rifeth betime, goeth late to bed : trotteth by day fludieth by night; here he flattereth, there he diffembleth: here he stoopeth, there hee looketh big:here he maketh friends, there he preneteth enimies. And to this only end he referech all his actions, and applieth all his other matterse shis order of life, his company keeping, his fates ofapparell, his house, his rable, his horses, his ferwants, his talke, his behauiour, his iests, his lookes, and his very going in the streete.

15 Inlikewise heerhat serueth his Ladiein A conerous passion man. O. I.

The fecond part.

passion of couctousnes, what a miserable flauerie doth he abide? His heart being fo walled in prifon with mony, as he must only think thereof, talk therof dreame therof & imagine only new waies to get the fame, & nothing elfe. If you should fee a christian man in flauerie under the great Turke, tied in a gally by the legge with chaines, there to terue by rowing for euer: you could not but take compassion of his case. And what then shall we doe of the miserie of this man, who standeth in captiuitie to a more bale creature than a Turk, or any other reasonable creature, that is, to a piece of mettall, in whose prison he lieth bound, not only by the feete, in such fort as he may not goe any where against the commoditie & commandement of the fame: but also by the hands, by the mouth, by the eies, by the eares, and by the heart, fo as he may neither doe, fpeak, fee, hear, or think anything, but the feruice of the fame ? was there euer seruitude so great as this? Doeth not Christ fay truly now: Qui facit peccatum, fer wus est peccati He that deth fin, is a flane unto fini Doth not S. Peter fay well: A quo quis superatus est , buius & serum est: A man is flane to that, whereof he is conquered.

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Iohn. 8. Rom. 6. 2. Pet. 2.

deliuered, by the power of Christ, & his assistace informuch, as they rule ouer their passions in sensulative, and are not ruled thereby. This God promised by the Prophet Ezechiel, saying: And they shall know, that I am their Lord, when I shall breakethe chaines of their yoke, and shall deliner them from the power

Ezec. 34.

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benefit holie Dauid acknowledged in himselfe, when hee vsed these most effectuous words to God: O Lord I amthy servant, I am thy servant, and Psalgo, the childe of thy handmard: thou hast broken my bones, and I will sacrifice to thee a facrifice of praise. I his benefit also acknowledgeth Saint Paule when hee some, so saint, that Our old man was crucified, to the end the bodie of sin might be destroied, me be no more in service tude to sin: vnderstanding by the old man, and the bodie of sin, our concupiscence, mortified by the grace of Christian the children of God.

27 After this privilege of freedom, followeth Peace of another of no leffe importance than this, and that mind is a certaine beauculy peace and tranquillitie of mind, according to the faying of the Prophets Factur est in pace locus eine, His place is made in peace. And in another place: Pax multa dil:gentibus legem Plakts tuam, I bere is great peace to them which love thy lam, Pfal. 118. And on the contrarie fide, the prophet Efai repeteth this lentence often from god : Noneft par Elai 48.56.] impys dicit Dominus: The Lord faith: There is no peace unto the wicked. And another prophet faith of the fame men; Contrition & felicitie is in their waies, and Plass. they have not knowen the mais of peace. The reason of this difference hath beene declared before in that, which I have noted of the divertitie of good and euill men touching their paffions: for the vertuous, having now (by the aide of Christ his grace) subdued the greatest force of their faid passions, doe passe on their life most bousin **Syeculy** 

Rom.it.

fweetly and calmly, vnder the guide of his spirit, without any perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men not having mortified the said passions, are tossed and troubled with the same, as with vchement and contrarie windes. And therefore their estate and condition is compared by Esai to a tempessions sea, that neuer is quiet: and by S. Iames, to a citie or countrey, where the inhabitants are at war and sedition among themselves. And the causes hereof are two: first, for that the passions of concupiscence, being manie and almost instinction number. do bust after infi-

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Elai.57.

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Prou.30.

and almost infinite in number , do lust after infinite thinges, and are neuer fatisfied, but are like those bloud-suckers which the wife man speaketh of, that crie alwaies, giue, giue, and neuer ho. As for example: when is the ambitious man fatisfied with honor? Or the incontinent man, with carnalitie? Or the couetous man with money? Neuer truely : and therefore, as that mother cannot but bee greatly afflicted, which should have manie children crying at once for meat, the having no bread at al to breake ento them : forhe wicked man, being greedily called vpon by almolt infinit passions , to yeeld them their defires, mult needes be vexed and pitifullie tormented especially being not able to satisfie any one of their smallest demandes.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, be oftentimes one contrarie to the other, and do demand

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mand contrarie thinges, representing most lively the confusion of Babell: where one toong spoke against an other, and that in divers & contrarie languages. So wee fee oftentimes, that the defire of honor faith, Spend here: but the pattion of auarice faith, Hold thy handes. Lecherie faith, Venture heere: but pride faith, No, it maie turne to thy dishonor. Anger faith, Reuenge thy selfe here; but ambition faith, It is better to diffemble, And finally heere is fulfilled that , which the pro- Pfal.54. phet faith, Vidi iniquitatem, & contradictionem in cinitate: I have seene imquitie, and contradiction in the selfe same citie . Iniquitie, for that all the demands of these passions are most vniust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demandes. From all which miseries God hath delivered the iuft, by giving them his peace, which paffeth all vx- Phil 4. derstanding, as the Apostle faith, and which the 10.14.17. worlde can neuer giue nor tast of, as Christ him- Mac. 10. felfe affirmeth.

29 And these manie causes may be alledged now befides manie others, which I paffe ouer to iuftifie Christes wordes, that his yoke is sweete & easie: to wit, the assistance of grace, the lone of God, the light of vnderstanding from the holic Ghost, the internal consolation of the mind, the quiet of conscience, the confidence thereof proceeding, the libertie of foule and bodie, with the sweet rest of our spirites, both towardes GOD, towardes our neighbour, and towards our felues.

By all which means, helps, privileges, and fingular benefices, the vertuous are affilted above the

wicked, as hath beene shewed: and their waie

made casie, light, and pleasant. To which also we may ad as the last, but not the least comfort, the

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Expectation of reward.

An example

expectation of rewarde: that is of eternall glorie and felicitie to the vertuous : and cuerlasting damnation vnto the wicked. O howe great a matter is this, to comfort the one, if their life were painfull in godlines : & to afflict the other amidft al the great pleasure of fin! The laborer, when he thinketh on his good pay at night, is incouraged to go through, though it be painfull to him. Two that should passe togither towardes their countrey, the one to receive honor for the good feruice done abroad: the other as a prisoner to be arrained of treasons, comutted in forraign dominions against his soueraigne, coulde not bee like merrie in their In vpon the waie, as it feemeth to me:and though he that stoode in daunger, should fing or make shew of courage and innocencie, & fer a good face vpon the matter; yet the other might well think, that his heart had manie a cold pul within him ; as no doubt but all wicked men haue, when they think with themselves of the life to com. If lofeph and Pharaos baker had known both their distinct lots in prison (to wit, that on fuch a daie one should be called forth to be made Lord of Egypt, and the other to be hanged on a paire of gallowes) they could hardly have beene equally merrie, whiles they lived togither in time

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time of their imprisonment. The like may be faid, and much more truly, of vertuous & wicked men in this world. For when the one doeth but thinke vpon the day of death (which is to be the daie of their deliuerance from this prison) their harts canot but leap for verie ioie, confidering what is to infue vnto them after. But the other are afflicted, and fall into melancholie, as often as mention or remembrance of death is offered : for that they are fure that it bringeth with it their bane, according as the Scripture faieth : The wicked man being Prouss, dead, there remaineth no more hope unto him.

30 Well then (deer brother) if al thefe things bee fo, what should staic thee nowe at length to make this resolution, which I exhort thee vnto? Wilt thou yet fay (notwithstanding all this ) that the matter is hard, the way vnpleafant? Or wilt thou beleeve others that tell thee fo, though they know leffe of the matter than thy felfe? Belceue rather the word and promise of Christ, which affureth thee the contrarie : beleeue the reasons Mat. 13. before alleadged, which doe proue it euidentlie: beleeue the tellimonie of them which have experienced it in themselues ( as of king Dauid, Saint Paul, and Saint Iohn the Euangelist, whose testimonies I have alleadged before of their owne proofe) beleeue many hundreds, which by the grace of GOD are converted daily in Christendom from vicious life, to the true feruice of God: all which doe protest themselves to have founde more, than I have faide, or can fay in this matter.

04.

31 And

\* The foundlier that the Goffel is any where receimed, the moe examples of found connersion are there to bee found: and get on the o. ther fide it is not to be denied, but that a kinde of remorfe de forrowing ( especiallie for the externall, or groffer offences) is oft to bee found, not onely among counterfaite Christians, but among the heathen alfo. Pfalm.106.

31 And for that thou maiest replie here, & fay, that fuch men are not \* where thou art, to give this testimonie of their experience: I can & do affure thee, vpon consciece before God, that I have talked with no small number of such my felfe, to my fingular comfort, in beholding the strong hand & exceeding bountifulnes of Gods sweet. nes towards them in this case. Oh (deere brother) no tongue can expresse, what I have seene herein: & yet law I not the least part of that which they felt. But yet this may I fay, that those which are knowen to be skilful, & to deale fo fincerely with all, that other disburden their consciences vnto them for their comfort or counsell, or some part of those, whereof the Prophet saieth, That they worke in multitude of waters, and doe see the marnels of God in the depth. In the depth (I fay) of mens consciences, vetered with infinite multitudes of teares, when God toucheth the fame with his holy grace. Beleeue me(good reader) for I speake in truth before our Lord Iefus, I have feen fo great and exceeding confolations, in diverse great finners after their conversion, as no hart can almost conceive: and the heartes which received them, were hardly able to containe the same : so abundantly stilled downe the heavenly dew, from the most liberall & bountifull hand of God. And that this may not feeme strange vnto thee, thou must knowe, that it is recorded of one holy man called Effrem, that he had fo maruailous great cofolations after his couerfion, as he was ofte coffrained

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ned to crie out to God: O Lord retire thy hande Goff in vite from me a litle, for that my heart is not able to Ban. receive fo extreme joy. And the like is written of S. Barnard : who for a certaine time after his conversion from the world, remained as it were deprined of his tenfes by the excessive confolations he had from God.

32 But yet if all this cannot mooue thee, but thou wouldeit itill remaine in thy diffruft , heare the testimonie of one, whome I am fure thou wilt not discredite, especially speaking of his own experience in himselfe. And this is the holy martyr Liber. 1. & Doctor Saint Cyprian, who writing of the very fame matter to a fecret friend of his, called Donatus, confesseth that he was before his conversion of the same opinion that thou art of : to wit, that it was impossible for him to change his maners, and to finde fuch comfort in a vertuous life as after hee did : being accustomed before to all kind of loofe behauiour. Therefore he beginneth his narration to his friend in this fort : Accipe quod fentitur antequam descitur. Take that which is felt, before it bee learned: and so followth on with a large discourse, shewing that he prooued nowe by experience, which he could never beleeve before his conversion, though God had promised the fame. The like writeth Sainct Austen of himfelfe in his books of confession: Thewing that his Lib. 6. Conf. passions would needes perswade him before his cap.12. conversion, that he should never be able to abide the austeritie of a vertuous life, especially, tou-

ching

Lib. conf.

Pfal.34.

ching the finnes of the flesh ( wherein hee had liued wantonly, vntill that time ) it seemed impossible that he could euer abandon the fame, & liue chastly:which notwithstanding he felt easie: pleasant and without difficultie afterward. For which he breaketh into these words: My GOD, let me remember and confesse thy mercies towardes me ; let my verie boanes rejoice and faie

Pfalm.115. vnto thee: O Lord, who is like unto thee? Thou half broken my chaines and I will facrifice to thee a facrifice of thanke (gining. These chaines were the chaines of concupifcence, whereby he stood bounden in captiuitie before his conversion, as he there confesseth : but presently thereupon hee was deliuered from the same, by the help of Gods most holy grace.

> 33 My countell should be therefore (gentle reader ) that seeing thou hast so manie tellimomies, examples, reasons, and promises of this matter, thou shouldest at least prooue once by thine own experiece, whether this thing be true or no: especially seeing it is a matter of so great importance, and to worthie thy triall : that is, concerning to neere thy eternal faluation as it doth. Ifa meane fellow should come vnto thee, & offer, for hazarding of one crowne of golde, to make thee a thowfand by Alchimie, though thou shouldest fuspect him for a cousener : yet the hope of gaine being to great, and the adventure of fo fmal loffe, thou wouldest goe nigh for once to prooue the matter. And how much more shouldest thou doe

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hin this case, where by proofe thou canft leese nothing: & if thou fpeed wel, thou maieft gain as much as the cuerlafting joic of heaven is woorth?

34 But yet heere by the waie, I maie not let paffe to admonish thee of one thing : which the ancient fathers and faints of God that have paf- Refiftance sed ouer this river before thee (I meane the river at the beginning. dividing between Gods service & the world) doe affirme of their owne experience; and that is, that as soone as thou takest this work of resolution in hand, thou must expect assaultes, combats, and open warre within thy felfe : as Sainct Cyprian, S. Auften, Sainct Gregory, and Saint Barnard do af- cyp. II. z.ca. firme, and vpon their own proofe. This doe Cyrill Aug lib.t. and Origen shewe in divers places at large . This doff.c.23. doth Sainet Hilarie prooue by reasons and exam- Greg. Mor. ples . This doth the wife man forewarne thee of, cap.18. willing thee : When thou art come to the service of Barin ps.90 God, to prepare thy mind unto temptation . And the Cir. Lide oras reason of this is, for that the Diuel possessing qui- Gr.hom.3.in etly thy foule before , laie ftill , and fought onelie & 11. Iofne. meanes to content the fame , by putting in newe Hisnofits and newe delites, and pleasures of the fleshe. But Eccla. when he feeth thou offerest to goe from him: hee beginneth straight to rage, and to moue fedition within thee, and to toffe vppe and downe both heauen and earth, before hee will leefe hiskingdome in thy foule . This is euident by the example of him, whome Christ comming downe from the hill, after his transfiguration, deliuered from a deafe and dumme spirite. For albeit the Divell

4 6.24 130.

Mat.9. !

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would seeme neither to heare nor speake, while he possessed that bodie quietly: yet when Christ commaunded him to go out, he both heard, and cried out, and did to teare and rent that poore bodie before he departed, as all the standers by thought him indeed to be dead . This also infigure was shewed by the storie of Laban, who neuer persecuted his some in law lacob, vntill hee would depart from him . And yet more was this expressed in the doinges of Pharao, who after once he perceived that the people of Ifrael ment to depart from his kingdome, neuer ceased greewoully to afflict them, (as Moiles tellifieth) vntill God veterly delivered them out of his hands with the ruine & destruction of al Egypt their enimies. Which event the holy doctors and Saincts of the church have expounded to be a plaine figure of the deliverie of fouls from the tiranie of the divel

Tet fome points of the Bory at Large are fuch, as shat aman may afwet doubt the readines of fasan toilbude and deceine: as bebold to our comfort the goodnes of God in his consucr five.

ample of all this that I have faid before, I could alledge thee manie: but for breuitie fake, one onely of Sain Aultens conversion shall suffice, testified by himselfe in his booke of confession. It is a marveilous example, & containeth many notable and comfortable points. And surely whose ever shall but read the whole at large, especially in his 6.7. & 8. books of his confession, shall greatly be moved & instructed thereby. And I besech the reader that vnderstandeth the Latine toons, to view over, at least but certaine Chapters of the eight booke, where the Saintes sinall conversion (after

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(after infinite combats) is recounted. It were too long to repeate bere, though in deede it be fuch matter, as no man neede to be wearie to heare it. There he sheweth how he was toffed & troubled in this conflict betweene the flesh and the spirit, betweene God drawing on the one side, and the world, the flesh, and the Diuell, holding back on the other part. He went to Simplicianus Lib 8.confef. alearned old man, and deuour Christian. he went cap. 1. 62 to S Ambrofe, Bishop of Millain: & after his conference with them, he was more troubled than before. He consulted with his companions, Nebridius, and Alipius: but all would not ease him. Til at the length a Christian courtier and Caprain, named Pontition, had by occasion told him This kinde and Alipius of the vertuous life that Sainet An- of monafisthonie led, who a little before had professed a callor prinate life was private and folitarie life in Egypt, as also others verie anci-(he then heard) did even in Millain it felfe, where ent and fuch then he was. Which when he as the time and estate of the chanch had heard, then withdraw required then : but that which after ing himselfe aside, he had a in place thereof sprang ut amongest most terrible combate with first faire unlike to the other, the lon-himselfe. Whereof he writeth ger is stoode did normiss standing still thus: What did I not faic a- degenerate more and more, sill at the gainst my felfin this conflict? length is grew intollerable. How did I beat and whip mine owne foule, to Cap.7. make hir follow thee (O Lord?) But the held back; the refused and excused hir felfe; and when alhir arguments were conuicted, the remained

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Cap.8.

from hir loofe custome of fin . Whereby the cope fumed hir felfe euen vnto death . After this hee went into a garden with Alipius, his companion and there cried out vnto him ! Quid hoc eft ? Quid patimur? Surgunt indocti & calum rapiunt, & noi cum doctrinis nostris, sine corde, ecce vbi volutame in carne & sanguine. What is this? (Alipius) what suffer wee vnder the tyrannie of sinne? Vnlear ned men ( fuch as Anthonie and others : for he was altogither vnlearned) do take heauen by violence; & we with al our learning, without hearts, behold how we lie graueling in flesh and blood, And he goeth forward in that place, shewing the wonderful and most incredible tribulations that he had in his fight that daie . After this he went foorth into an Orchard; and there he had yeta greater conflict. For there all his pleasures past represented themselves before his eies, saving Demittesne nos, & à momento isto non erimus tecu of train eternum coc. What, wilt thou depart from vs? And shall we be with thee no more for ever after this moment? Shall it not bee lawful for thee to do this or that, no more heereafter? And then (faith S. Austen O Lord, turn fro the mind of thy feruant, to thinke of that, which they objected to my foule. What filch, what shamefull pleasures did they laie before mine eyes? At length hee faith, that after long and redious combats, a marueilous tempest of weeping came vpon him; and being not able to relift, he ran away from Alipius, & cast himselfe on the ground under a fig-tree,&

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Cap.10.

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eme ful scope vnto his eyes, which brought forth presently whole flouds of tears. Which after they were a litle paft ouer, he began to speake to God inthis fort: Et tu Domine, viquequo? Quam din, Lib. 8.ca. 18. mam din, cras & cras? Quare non modo? Quare non but bora finis eft turpitudins mea? O Lord, how long wilt thou fuffer me thus? How long, howelong, hall I faic, to-morrow, to-morrow? Why should I nordo it now? Why should there not be an end ofmy filthie life, even at this houre? And after this followeth his final and miraculous conversion, mgither with the conversion of Alipius, his companion: which because it is set downe briefly by himselfe, I will recite his owne words, which are s followeth, immediatly ypon those that went before.

36 I did talke this to God, and did weep most bitterly, with a deepe contrition of my heart, and beholde, I heard a voice, as if it had been of a boy ormaide finging from some house by, & often refinal connerpeating: Take vp and read, take vp and read. And fion, by a fraight-waie I changed my countenance, & be- voice from gan to thinke most earnestly with my selfe, whe- heaven. ther children were woont to fing any fuch thing; many kinde of game that they vied : but I neuer remember, that I had heard any fuch thing before. Wherefore repreffing the force of my tears: Irole, interpreting no other thing, but that this voice came from heaue, to bid me open the book that I had with me (which was Saint Paules Epifiles)& to read the first chapter that I should find.

For

3. Anthonies conversion. Athanasius in vita Anshony. Mat. 19.

For I had heard afore of Sainct Anthonie, howe he was admonished to his conversion, by hearing a sentence of the Gospell, which was reade, when he by occasion came into the Church; and the sentence was, Go, and sol all thou hast, and gine to the poore: and thou shalt have a treasure in heaven and come, and follow me. Which faying Saint An. thonie taking as spoken to him in particular, was

In fuch presently converted to thee (O Lord.) Where are peculiar or proper to some (as this was) fore I went in haft to the shere can be no generall rule drawne unto oshers, that can fland by undoubted warrant, wishous some speciall calling besides: and so may it well be doubted, whether S. Anthonie had on that place sufficient ground-worke of shofe his doinges, unleffe he had some speciall motion besides. It was otherwise with Saint Augustine, whose conversion was not , but to fuch thinges as we are all bounden unto, and upon such a place as speakesh to all.

place where Alipius fat, for that I had left my booke there when I departed : I fnatched it vp. and opened it, & read in filence the first Chapter that offered it felfe vnto mine eies : & therthe

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Rom.13.

in were these woordes, Not in banquettinges, in dronkennesse: not in wantonnesse and chamberworks: not in contention and emulation: but doe you put on the Lord Iesus Christ: and doe you not perfourme the providence of the flesh in concupiscence . Further than this sentence I woulde not reade, neither was it needefull. For presently with the ende of this fentence, as if the light of fecuritie had beene poured into my heart, all the darkenessed my doubtfulneffe fled away. Whereupon put ting in my finger, or fome other figne ( which now I remember not) vpon the place, I closed the book, and with a quiet countenance opened

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the whole matter to Alipius. And hee by this meanes vetered also that which now wought in him/which I before knewe not hee defired that he might fee what I had read and I frewed him. He marked it all, and went further aliothan I had read. For it followeth in Saint Paul which I knew not: ) Take unto you him that is yet weake in faith. Romit Which Alipius applied vnto himfelf, and opened his whole state of doubtfulnefle vnto me. But by this admonition of Saint Paul he was established. and was ioyned to me in my good purpose : but yet calmely, and without any troublefome cundation according to his nature & maners, whereby hee differeth alwaics greatly from me, in the better part.

37 After this we went to my mother: wee tell birthe matter; the rejoyceth : we recite voto her mas Monicas the order of the thing : Thee exulteth and trium a very hely pheth, and bleffed thee O Lord, which art more woman as he frong and liberall, than wee can aske or under- hereth is.9 fand) for that fhee faw now much more granted 11.13. wher from thee, touching me, than fhe was woot maske with her pitifull and lamentable fighs. For thou haddelt fo converted me now to thee that I meither fought for wife, nor any other hope at all of this world : living and abiding in that rule of futh, in which thou didft reueale me vnto her fo which was many years before. And so thou didst turn hir for- but a more

ca.9. 10. 15

carefull endemour in the waie of godlinesse, such as was not resed of the common fort. And fo is the example of his, no patronage to any of our latter monafter ties or rules, that were laden with loofeneffe and fuper fistions which not withframe

ing some would gladly defend by this rule of his.

TOW

wish: and into much more decre and chasticie, than shee could require by my children hernephewes, if I had taken wise. O Lorde, I am thy feruant, I am now thy seruant, and childe of thy handmaide, thou hast broken my chaines, and I will satisfice to thee therfore a sacrifice of praise, Let my heart and tongue praise thee, and let my bones saie to thee: O Lord, who is like vnto thee! Let them saie it (O Lord) and doe thou make answere (I beseech thee) and saie to my soule: I am thy saluation. Hitherto are Saint Augustines wordes.

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Annotations upon this connerfion.

38 In this marueilous example of this famous mans conversion, there be diverse thinges to bee noted, both for our comfort, and also for our instruction. First is to bee noted the great conflict he had with his ghostly enimie before hee could get out of his possession and dominion . Which was fo much the more (no doubt) for that he was to be so great a piller afterward in Gods church, And we fee, Alipius found not fo great refistances for the enemie faw there was much leffe in him to hurt his kingdome than in Austen . Which ought greatly to animate them, that feele great refistance, and strong temptations against their vocation : affuring themselves, that this is a signe of grace and fauor, if they manfully go through. So was Sainct Paule called (as we read) most vi olently being fricken down to the ground, and made blinde by Christ before his conversion; for that

Those that are to be best ween, have greatest conflict in their conversion.

Acts.9.

that he was a chosen vessell, to beare Christes name vnto the Gentiles.

39 Secondly it is to be noted, that although this man had most strong passions before his conversion, and that in the greatest, & most incurable difeafes, which commonly afflict worldly men:as in ambition, couetouines , and fins of the fleth, as Like. & himfelf before confesseth: which maladies posses- 615. fed him to ftrongly indeed, as hee thought vnpoffible (before his conversion ) ever to subdue and conquer the fame : yet afterward he prooued the contrarie by the help of Gods omnipotent grace. Thirdly also it is to be noted, that he had not only a good victorie ouer these passions, but also found great sweetenesse in the waie of vertuous life. For a litle after his conucrsió he writeth thus. Liby.c.6. Icould not be fatisfied (O Lord) in those daies, \*Whenthe with the maruelous sweetnes which thou gauest people of me: how much did I weep in \* thy hymns & can- Goddid ticles , being vehemently flirred vp with the voi- fing their ces of thy Church finging most sweetely? Those platmes of voices did run into mine eares, and thy truth did ning and melt into mine heart, and thence did boile out an praifes se affection of pietie, and made teares to run from God. me, and I was in most happie state with them.

40 Fourthly is to bee noted for our instructi- S. Austeins on and imitation, the behaviour of this man a-diligence in bout his vocation . First in searching and trieng mieng one out the same by his repaire to Sainet Ambrose, his vooities Simplicianus, and others: by reading the word of God, frequenting of good companie, and the

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Apoc.3.

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like : which thou oughtest also (good reader to doe, when thou feelest thy felfe inwardly mooued: and not to lie dead as manie are woont, refifting openly the holie Ghoft, with all good motions, and not fo much as once to give eare to the knocking of Christ, at the doore of their consciences. Moreouer,S. Austen, as wee see, refused not the means to know his vocation, but praied, wept, and oftentimes retired himselfe alone from copanie to talke with god in that matter. Which manie of vs will neuer doe : but rather doe deteft and flie all meanes, that may bring vs into those cogitations of our conversion. Finally Saint Aust, after he had once seene cleerly the wil and pleafure of God: made no more stay of the matter, but brake off ftrongly from all the worlde and vanities thereof: gaue ouer his Rhetorike lecture at Millain: left all hope of promotion in the court,& betooke himselfe to serue God throughly : and therefore no maruell, ifhe received fo great confolation and advancement from God afterward, as to bee so woorthie a member in his church. Which example is to be followed of al them that desire to keepe a good conscience, so far foorth as ech mans condition and state of life permitteth.

Violence to be vifed as the beginning of our conersion. And here by this occasion, I maie not let passe to aduertise thee, good reader, and also by Saint Austens example to forewarne thee, that who sever meaneth to make this resolution throughly, must vie some violence at the begin-

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ning. For as fire if you rush in vpon it with force, is easily put out : but if you deale foftly, putting in one hand after another, you may rather hurt your felfe than extinguish the same : fo it is with our passions, who require manhood and courage for a time at the beginning, which wholoeuer hall vie, togither with the other meanes therun- Barin verto appertenning, he shall most certainely find that ba enangely, thing easy, which now he thinketh heavie; & that Ecce nos remost tweeze, which now he esteemeth fo vnfaue- liquimus ne For proofe whereof, as also for conclusion of omnia, se. this chapter, I will alledge a short discourse out of . The place Barnard; who after his fashion producth the same being better fully out of the scriptures . Christ faith vnto vs: considered, Take my voke, you shall finde rest . This is a marue- it doth not lous noueltie: but it cometh from him which ma - Danid fo keth all thinges newe. He that taketh vp a yoke faid. Nefindeth reft: he that leaueth all findeth an hudred wertheles, times to much. He knew well this (I meane that that which man according to the heart of God) which faid in his pfalm: Doth the feat of miquitie cleaue to thee (O Lord) which feignest a labor in thy commaunde- stand verie mentes? Is not this a feigned labour (deere bre- well with thren )in a commandement? I meane, a light burden, an easie yoke, an annointed crosse. So in old time he faid to Abraham: Take thy fon I faac whome withat he thou louest, and offer him unto me a sacrifice. This is alledgeth afeigned labor in a commandement : for Isaac of the light burden & being offered he was not killed, but fanctified easie yoke. thereby. Thou therefore, if thou heare the voice Pfal 93. of God within thy heart, willing thee to offer Gen. 22,

appeere shat Barnard doth gather out of it doth those words of christ that inere-

vp Ifaac (which fignifieth joy or laughter) feare not to obey it faithfully and constantly; whatfor euer thy corrupt affection judgeth of the matter. be thou fecure . Not Ifaac, but the ram shall die for it: thy ioie shall not perish, but thy stubburnes onely, whose hornes are intangled with thornes, and cannot be in thee without the prick. ings of anxietie. Thy Lord doth but tempt thee as he did Abraham, to fee what thou wilt do. Ifaac (that is thy ioy in this life) shall not die, as thou imagineft, but shall live: onely hee must be lifted vp vpon the wood, to the end thy ioie maie be on high, and thou maiest glorie not in thine owne flesh, but onely in the crosse of thy Lord, by whome thy selfe also art crucified : crucified (I faie) but crucified to the world : for vnto God thou livest still, and that much more than thou didft before.

## CHAP. II.

Of the second impediment, which is persecution, assured as a second impediment, which is persecution, and tribulation, whereby manie men are kept from the service of God.



Anie there are in the world a broad, who either upon these considerations before laid down or for that, they see some good men to liue as merily as themselves, are content to yeeld thus

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Gal.3.

much, that in verie deede they esteeme vertuous life to be pleasant inough, to such as are once enred in thereunto: and that in good footh, for their own partes, they could be content to follow the fame, if they might doe it with quiet and peace of all handes. But to request them vnto it in such time or place, or with fuch order and circumflances, as tribulation, affliction, or persecution may fall vpon them for the fame: they thinke it a matter ynreasonable to be demanded, and themselues verie excusable: both before God & man. forrefufing it . But this excuse is no better, than the other going before, of the pretended difficultie : for that it standeth vppon a false ground, as also vpon an vniust illation, made vppon that ground. The ground is this, that a man may live vertuoufly, and ferue God truely with all worldly ease, and without any affliction, tribulation, or persecution: which is false . For that, albeit externall contradictions, and persecutions be more in one time than in another : more in this place, than in that : yet can there not be any time or place without some, both externall, and internall. Which although (as I have shewed before) in respect of the manifold helpes and consolations fent from GOD in counterpoize of the fame, they seeme not heavie nor vnpleafant vnto the godly : yet are they in themselues both great and waightie, as would appeare if they fell toon the wicked and impatient. Secondly, the illation made vppon this ground, is vniust : for P.4.

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The second part.

that it allegeth tribulation, as a sufficient reason to abandon Gods fernice, which God himfelfe hath ordained for a meane to the contrarie effect Forre points that is to draw men thereby vnto his ferrice. For better declaration whereof the matter being of verie great importance ) I wil handle in this char pter thefe foure pointes. First, whether it be on dinarie for all that must bee faued , to suffer some kinde of perfecution, tribulation, or affiction. See condly, what are the causes why God ( so loning vs as hee docth) would choose and appoint to to deale with vs here in this life. Thirdly, what principall reasons of comfore, a man may have in tribulation. Fourthly, what is required at his handes in that state. Which foure pointes, being

> declared, I doubt not but great light shall app peare in this whole matter, which feemeth to

> flesh and blood to bee so full of darknesse and im-

Whether all good men must (is fer tributation or no.

so be hand-

Led in this

chapter.

John.19. Luc. 11.

2. Tim.3.

probabilities. 2 And touching the first, there needeth little proofe for that Christ himselfe faith to his Dischples, and by them to all other his feruaunts : In mundo presuram sustinebition in the world ou shall fuframe offiction . And in another place : In your pas tience shall you possesse your foules. That is, by suffering patiently in aduerfitie . which Saint Paul yet vt tereth more plainely when he faith ; All thofe that will line godly in lefus Christ Shall suffer persecution. If all then none can bee excepted. And to fignifie yet further the necessitie of this matter, both Paule and Barnabas also did teach (as S, Luke reporteth)

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reporteth) That wee of necessitie must enter mto the Acts 14. boundome of God, by many tribulations : Viling the word Oportet, which fignifieth a certaine necessisne. And Christ himselfe yet more reuealeth this Tob. T. fecret, when he faieth to Saint Iohn the Euangelit: That hee chastifeth all those whome bee loueth. Apoc. 3. Which words, the Apostle as it were expounding withe Hebrewes faith: Flagellat omnem fileum quem tecipit: Hee whippeth enerie child whome he receiveth. And the Apostle vrgeth this marrer to tar in that place, as he affirmeth plainely, all those to be bastards, and no children of God, which are not afflicted by him in this life. The fame position S. Paul holdeth to Timothie : Si fustinemus, & conregnatimus: If we Sufferwith Christ, we shall raigne verse 8. with Chrift: and no otherwise. Wherein also con- 2. Tim. 2. curreth holy David, when he faieth: Milta tribulationes instorum: The inst are appointed to many tribulations.

thermeanes, as by that Christ saieth: He came not Mat. 10.
tobring peace, but the sword into the world. Also by
that Saint Paul saith: That no man can bee crowned 2. Tim. 2.
except he fight sawfully. But howe can wee fight,
if we have no enimie to oppugne vs? The saine
signifieth Christ in the Apocalyps, when hee recap. 2. & 3.
peateth so often, that heaven is only for him that
conquereth. The verie saine is signified by the
ship, whereinto Christ entered with his DisciMat. 8,
ples, which was tossed & tumbled as if it woulde
have beene drowned: this (Isay) by the ancient
fathers

Iob. 7. Iob. 5.

lob.13.

fathers exposition, was a figure of the troubles afflictions, that al those should suffer, which doe rowe in the same shippe with Christ our Sauiour, The same also is prooued by that the life of man is called a warfare vpon earth: and by that hee is appointed to labour and trauell, while he is here: also by that, his life is replenished with many miferies, euen by the appointment of God after mans fall. The same also is shewed by that , that God hath appointed euerie man to passe through the paynes of death, before he come to ioy : also, by the infinite contradictions and tribulations, both within and without, left vnto man in this life: as for example, within are the rebellions of his concupifcence and other miseries of his minde, wherewith hee hath continually to make warre, if hee will faue his foule. Without are the world, and the Diuell, which do neuer ceale to affault him , nowe by faire meanes , and nowe by foule; nowe by flatterie, and nowe by threat: nowe alluring by pleasure and promotion, nowe terrifieng by affliction and persecution. Against all which the good Christian hath to refist manfully, or elfe he leefeth the crowne of his eternal faluation.

The examgle offaines.

The verie same also may be shewed by the examples of all the most renowned Saintes from the beginning: who were not onely assaulted internally with the rebellion of their own sleshes but also persecuted & afflicted outwardly: thereby to confirme more manifestly this purpose of

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God. As we see in Abell, persecuted and flaine by his owne brother, affoone as euer he began to Gen.4. ferue God : also in Abraham, afflicted diverfly afterhe was once chosen by God: and most of all Gen.22. by making him yeeld to the killing of his owne deare and onely childe. Of the same cup dranke al his children and posteritie that succeeded him. in Gods fauour: as Ilaac, Iacob, Ioleph, Moises, and all the Prophetes: of which Christ himselfe Mar. 5.23. giueth testimonie, howe their bloud was shed Luc.13. most cruelly by the world . The affliction also of lob is woonderfull, feeing the scripture affirmeth it to have come vpon him by Gods speciall appointment, hee being a most iust man . But yet more woonderfull was the affliction of holie Tobias, who among other calamities, was fricken Tob.13. blind by the falling downe of swallowes dung into his eies; of which the Angell Raphaell tolde him afterward : Because thouwert a man acceptable to God, it was of necessitie that this tentation shuld proue thee. Behold the necessitie of afflictions to good men . I might ad to this, the example of Dauid and others : but that the Apostle giveth a generall testimonie of all the saintes of the old testament, saieng: That some were racked, some reproched, some whipped, some chained, some imprisoned: others were flowed, cut in peeces, tepted, of flain with the fword: fome went about in haire-cloth, an skins of goats, an great need, pressed of afflicted, wandring and hiding themselves in wildernesses, in hils, in caues, and holes under ground, the world being not worthis of them . Of all which hee pronoun-

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pronounceth this comfortable fentence, to bee noted of all men: Non suscipientes redemptionem, vi meliorem invenirent resurrectionem: That is; God would not deliver them from these afflictions in this life, to the end their resurrection and reward in the life to come might be more glorious. And this of the laintes of the old testament.

But now in the new testament, founded ex.

Luc.24.

Mat.to.

Luc.6.

Mat.10.

pressedly vpon the crosse, the matter standeth much more plaine, and that with great reason. For if Christ could not goe into this glarie, but by fuffering, as the scripture faith : then by the most reasonable rule of Christ affirming, that The servant bath not priviledge above his maister:it must needes followe, that all have to drinke of Christes cup, which are appointed to bee partakers of his glorie. And for proofe heereof: looke vpon the decreft friendes that euer Chrift had in this life, and fee whether they had part thereofor no. Of his mother, Symon prophefied and tolde hir at the beginning: That the sworde of tribulation Should passe hir heart . Signifieng thereby the extreme afflictions that thee felt afterwarde in the death of hir sonne, and other miseries heaped vpon hir . Of the Apostles it is euident , that befide all the labours, trauels, need, fufferinges, perfecutions, and calamities which were infinite, &

in mans fight intollerable (if wee beleene S. Paul, recounting the same) beside all this (I saie) God

would not be fatisfied, except he had their bloud

alfo: and so we see that he suffered none of them

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Luc.z.

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to die naturally , but onely Sainct Iohn : albeit , if we confider what Iohn alfosuffered in fo long a Acts.20. life as he lived, being banished by Domitian to lohn.21. Pathmos: and at an other time, thrust into a tun ofhot oile at Rome (as Tertullian and Sainet Ie- Tertlibde roin do report) wee shall fee that his part was no prafcriphas leffe than others in this cup of his maifter. I might reckon vp here infinite other examples : but it cont. lowing! needeth not . For it may fuffice , that Christ hath given this generall rule in the new testament: He that taketh not up his crosse and followeth me, is not Mat.ta. worthie of me . By which is resolved plainly, that there is no faluation now to be had, but onely for them that take vp (that is , doe beare willingly)

ders before them. 6 But here some man maie faie : If this be fo, Anobiettion that no man can be faued without a croffe, that answered. is, without affliction, and tribulation: how doe al those that line in peaceable times and places, where no perfecution is, no trouble, no affliction, or tribulation? To which I answere: first, that if there were any fuch time or place, the men liuing therein should be in great danger, according to the faieng of the Prophet : They are not in the labor Pfal.72. of other men, nor yet whipped and punished as others are: and therefore pride possessed them, and they were conered with iniquitie and impiette; and their iniquitie proceeded of their fatnesse, or abundance. Secondly I anfwere: that there is no fuch time or place fo void

captain walking on with his crofle on his shoul-

their proper croffes, and therwith do follow their

Pfal 37.

Mat.7.

Time of peace more dangerous shan of perfecusion.

A parable.

of tribulation , but that there is alwaies a croffe to be found, for them that will take it vp . For either is there pouertie, ficknesse, flander, enmitie, iniurie, contradiction, or some like affliction of fered continually. For that, those men neuer want in the world, whereof the Prophet said : These that doerender enull for good, did detract from me, for that I followed goodnesse. At the least wife, there neuer want those domesticall enemies, of which Christ speaketh: I meane, either our kinred and carnall friends, which commonly refift vs, if we begin once throughly to ferue God: or els our own disordinate affections, which are the most perillous enemies of all: for that they make vs war vpo our own ground. Again, there neuer wat the temptations of the world, and divell : the refifting whereof is much more difficult in time of peace and wealth, than in time of externall affliction and persecution: for that these enemies are ftronger in flatterie, than in force: which a godly father expresseth by this parable. The sun and wind (faith he) agreeed on a daie to prooue their scuerall strengths, in taking a cloke from a waifaring man. And in the forenoone the wind vied al violence that he could to blowe off the faid cloke. But the more he blew, the more fast held the traueiler his cloke, & gathered it more closely about him. At afternoone the funne fent forth his pleasant beames, and by little and little fo entered into this man, as he caused him to yeeld, and

put off, not onely his cloke, but also his cote.

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whereby is ment (faith this father) that the alluremets of pleasure are more strong and harder to be resisted, than the violence of persecution. The like is shewed by the example of Dauid, who resisted easily many assaultes of adversities but yet fell dangerously in time of prosperitie. Whereby appeareth that vertuous men have no lesse war in time of peace, than in time of persecution, and that never there wanteth occasion of bearing the crosse, and suffering affliction, to him that will accept of the same. And this may suffice for this first point to proove that everie man must enter into heaven by tribulation, as S. Paul saith.

Touching the b fecond, why God would b The camp haue this matter lo: it were sufficient to answere, fendeth afthat it pleased him best so, without seeking anie fiction to further reason of his meaning heerein, even as it she godly. pleased him\* without all reason in our fight, to abase his sonne so much as to send him hither There was into this world, to fuffer and die for vs. Or if great reason we will needes have a reason heereof, this one in its for might be sufficient for all : that feeing wee looke that feeing for fo great a glorie as we doe, wee should labor man had finalittle first for the same, and so be made some- was the inwhat woorthie of Gods fauor, and exaltation. Rice of God But yet for that it hath pleased his divine ma- to be fatisfied, which notwithstanding noman, but he alone, could doe . Whereby it maie steme, that although God hath given to this our Author a verie good gift in per; wading to godlines of life (for which we have to efferme of him accordingly:) jet hath he not given him therewithall Jo full a knowledge of the myflerie of our redeption in Christ. So it is lesse maruell, that he is in matters of controverse farther to feek, than otherwise by his godly diffosision, we may think that he should

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settie, not onely to open unto ys his will and determination for our tuffering in this lite: but also diverse reasons of his most holy purpose & pleasure therein, for our further incouragement and consolation which do suffer: I will in this place repeate some of the same, for the declaration of his exceeding great love, and fatherly caretowards vs.

Increase of glorie.

2.Tim 2. Apoc. 2.

Heb. Tr.

Vibon's

Mat. S.

Mat. 10. Mat. 19. Efai, 56.

8 The fielt caule then, and most principall, is to increase therby our glorie in the life to com For having appointed by his eternall wifedome and justice, that none shall be crowned there, but fuch as indure (in some good measure) a fighting this world: the more and greater combats that he giveth togither with sufficient grace to over come therein the greater crowne of glorie prepareth he for ys at our refurrection . This cause toucheth the Apostle in the wordes alleadges of the faintes of the old testament, to wit, that they received no deliverance from their miseries in this world, to the end they might finde better refurrection in the world to come. This also ment Christ expressy when hee faide : Happie are the which suffer persecution, for theirs is the kingdome of beauen: happic are you a hen men speake euill, and per-Secure you, cec. Reionce and bee glad (I say ) for that your remard u great in heaven. Hitherto also do ap pertaine all those promises : Of gaining life , by lee fing life : of receiving a hundred for one, and the like Herehence do proceede all those large promises to mortification, and newnefle of life. In both which

(37) The fecond Chapter.

Of cribulation.

which are great conflictes against the fleshes world, and our owne fenfualitie, and cannot bee perfourmed but by fufferinges and affliction . Finallie, Saint Paule declareth this matter fully! when he faith: That a little and short tribulation in this life worker ba weight of glorie above all measure in the height of heaven,

g The second cause why God appointed this, is to draw vs thereby from the loue of the world, Hate fibe his professed enimie : as in the next chapter shall world. be shewed at large. This cause Saint Paul vites reth in these wordes : We are punished of God, to the end we should not be dammed with this worlde . Eucn then, as a nurse, that to weane hir childe from the liking of her milke, doth annoint her teat with aloes, or some other such bitter thing: so our mercifull father, that would retire vs from the love of worldly delites, whereby infinite men doe perish dailie, vieth to fend tribulation : which of all other things hath most force to work that effect: as we fee in the example of the prodigall fonne, who could by no meanes be staied from his pleafures, but onely by affliction.

to Thirdly , God vieth tribulation as a moft present and soueraigne medicine, to heale vs of Amedicina many diseases, otherwise almost incurable. As to care out first, of a certaine blindnesse, and carelesse negli- diferen, gence in our estate, contracted by weakh, & prosperitie. In which sense the Scripture faieth:that Affliction gineth understanding. And the wife man affirmeth : That the rod bringeth wifedome : as also pro.29.

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oth nich Tob. 12. Dan. 4. 2. Mac. 9. 2. Par. 33.

the fight of Tobie was restored by the bitter est of a fish. And we have cleare examples in Nabuchodonozor, Saul, Antiochus, and Manasses ; all which came to fee their own faultes by tribulation on, which they would never have done in time of prosperitie. The like wee read of the brethren of Ioseph, who falling into some affliction in Egypt. prefently entered into their owne conscience,&

Gen. 42.

faid: We fuffer those thinges worthily, for that we sinned against our brother . And as tribulation bringeth this light, wherby we fee our own defects: fo helpethic greatly to remoue & cure the fame: wherin it may be well likened vnto the rod of Moifes, For as the rod striking the hard rockes, brought

Exod. 17. Deut. 8. Pfal. 77.

foorth water, as the scripture faith : fo, this rodof affliction falling upon frome harted finners, mollifieth them to contrition, & oftentimes bringeth forth the flouds of tears to repentance. In respect whereof, holy Toby faith to God: In time of tribu-

Tobi. 3. Tob. 23. Pro.17.

lation thou forginest sinne. And for like effect, it is copared also to a file of iron, which taketh awaie the Ecele. 2. . rust of the soule: also to a purgation that driveth out corrupt humors : and finally to a goldsmithes fire, which confumeth awaie the reffuse mettals, and fineth the gold to his perfection. I will trie

Efai. T.

thee by fire to the quick ( faith God to a finner by Efay the Prophet and I wil take awaie althy tin & ref-

Ierem 9.

fuse mettal. And againe by Ieremie: I wil melt them: and true them by fire. This he ment of the fire of tribulation, whose propertie is, (according as the fcripture faith) to purge and fine the foule, as fire

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purgeth and fineth gold in the fornace . For be- Sap. 3: 1 fides the purging and remoouing of greater fins, Zac.13 by confideration, and contrition, (which tribulation worketh, as hath bin shewed: )it purgeth alfo the rust of infinit euil passions, appetites, & humors in man : as the humor of pride, of vainglorie, of floth, of choler, of delicate nifenesse, and a thousand mo, which prosperitie ingendereth in vs. This God declareth by the prophet Ezechiel, faying of a rustie soule: Put hir naked upon the hoate coles, and let hir heate there, untill hir braffe be melted from hir, and until hir corruption be burned out, and hir rust consumed. There hath been much labor and sweat taken about hir, and yet hir over-much rust is not gone out of hir . This also fignifieth holie lob, when hauing faid, that Godinstructeth aman by discipline (or Iob.; 2) correction) to the end he may turne him from the things that he hath done, and deliver him from pride: (which is vnderstood of his finfull acts) he addeth a little verse.25 after, the maner of this purgation, saying; His flesh being consumed by punishments, let him return again to the daies of his youth . That is, al his fleshly humots and passions being nowe consumed by punishmentes and tribulations, let him begin to live againe in fuch puritie of foule, as he did at the beginning of his youth, before he had contracted thefe euil humors and difeafes.

Neither onely is tribulation a strong medicine to heal finne, and to purge awaie the ref- A preferute fuse mettals in vs of braffe, tinne, iron, lead, and zine. droffe , as GOD by Ezechiel faith : but also a

most excellent preferuative against finne for the time to come : according as good king David faid : Thy discretine (O Lord) hash correcteame for e-Pfal. 17. wermore. That is, it hath made me warie, & watchfull not to commit finne againe, according as the scripture faith in another place ; Agrievous infir-Eccl.31. mitie or . flittion maketh the foole faber . For which cause the Prophet Ieremie calleth tribulation, lerem.I. Virgam vigilatim: Anatchfellied . That is, as S. lerom expoundethit, a rod that maketh a man watchfull. The fame fignified God, when he faid by Ofe the Prophet: I will hedge in thy waie with Ofce.z. thornes. That is, I will so close thy life on cuerie fide with the rememberance and feare of affliction, that thou shalt not dare to tread awrie, least thoutread vron athorne . All which good Dauid expresseth of himselfe in these wordes: Be-Pfal.18. fore In as humbled and brought low by affliction, I did fin and offend thee O Lord but after that time, I have kept thy commandements. 12 Of this also appeareth another cause, why A preuemio God afflicteth his elect in this life:and that is , to of punishprevent his justice, vpon them in the worldeto ment.

Cantic.

come . Touching which , Sainch Barnard faith Sem. 55. in thus: Oh would to God some man would now beforehand provide for my head abundance of waters, and to mine eies a fountaine of teares : for so happily the burning fire should take no holde, where running teares had clenfed before . And the reason of this is as that holie man himselfe noteth after) for that God hath faid by Naum the

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The fecond Chapter.

Of cribulation.

the Prophet; I have afflitted thee once, and I will not Naum.I. affect thee again: there fall not come from me a double tribulation.

12 Sixtly, God sendeth tribulation vpon his feruants to proue them thereby, whether they be To prose vs. faithfull & constant or no: that is, to make themfelues and other men fee and confesse how faithful or vnfaithful they are. This after a fort was figured, when Isaac would grope and touch his fon Gen. 17. lacob before he would bleffe him. And this the scripture expresseth plainly, when talking of the tribulations laid vpon Abraham, it addeth: Tenta- Gen. 22. uit Deus Abraham: Godtempied Abraham, by thele means to proue him. And Moifes faid to the people of Israel: Thou shalt remember how thy Goaledde Deur. 8. thee fortie yeres about the defert to afflict thee, and tempt thee: to the end it might appeare what was in thy hart: whether thou wouldest keepe his commaundements orno. And againe a few chapters after: Your God Deut.13. and Lord doth tempt you to the end it may be manifest whether you love him or no, with all your hart, and with

of Ezechias after many prayles given vnto 2. Par. 32. him: That God left him for a time to be tempted, that

all, when he faith: Thou bast proned vs (O Lord) thou

bast examined us by fire: thou hast laid tribulation upon our backes, and baff brought men upon our beads. And yet how well hee liked of this matter, hee fignifi-Q3.

all your foul. In which sense also the scripture faith

the thoughts of his hart might thereby be made mani-

fest. And that this is Gods fashion towards all

good men, king Dauid sheweth in the person of

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fignifieth, when he calleth for more thereof in another place, saying: Trie me (O Lord) and tempt me: burn my reins and hart within me. That is, trie me by the way of tribulation and perfecution, fearch out the fecrets of my harts and reins: let the world fee, whether I wil flick to thee in aduerfitie or no. Thus faid that holie prophet, well knowing that, which in another place the holie Ghoft vttereth: that As the fornace trieth the potters veffels, fo tribulation trieth men. For as the found veffels onelie do hold when they come to the fornace, and those which are crased do break in peeces: so in time of tribulation and perfecution, the vertuous onelie stand to it, and the counterfeit bewray themfelues: according to the faying of Chrift: Intempore tentationis recedunt: They depart from me in time

Luc.8.

Eccla.

Tomake menrun to God.

Ofce.II.

of temptation. 14 The feuenth reason, why God laieth tribulation voon the vertuous, is , thereby to make them run vnto him for aid & helpe : euen as the mother to make hir child more to loue hir, & to run vnto hir, procureth the fame to be made afraid & terrified of others . This God expresseth plainly by the prophet Ofe, faying of those that hee louedil will draw them unto me, in the ropes of Adam, in the chaines of love, and will feem unto them as though Iraised a yoke upon their iam bones. By the ropes of Ada, he meaneth affliction, whereby he drew Adam to know himselfe : as also appeareth by that he addeth of the heavie yoke of tribulation, which we will ay upon the heads and faces of his fernants,

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schains of love, therby to draw them vnto him-This chain had drawn Dauid vnto him, when he faid: O Lord, thou are my refuge from the tribulation Pfalm. 21. of simers. As also those whereof Esaie faith: They fought thee out (O Lord in their affliction. Also those Esai. 26. of who Dauid faid: Infirmities were multiplied upon Pfalm. 15. them, or after that they made hast to come. And God faieth generally of all good men: They will rife be- Ofce.6. times in the morning, and come to me in their tribulatio. Wherefore holy king Dauid, defiring to doe certaine men good, and to win them to God, faith in one of his Pialmes : Fill them faces (O Lord) with Pfalm, 83. shame & confusion, & then wil they seek unto thy name. And this is true (as I faid ) in the elect and chosen servants of God: but in the reprobate, this rope draweth not, this yoke holdeth not, neither doth this chaine of loue win them ynto God. Whereof God himselfe complaineth, saying: In vame hane I lerem.z. striken your children: for they have not received my difcipline. And againe the Prophet Ieremie faieth of Ierem.s. them to God : Thou hast crushed them, or they have refused to receive thy discipline: they have hardened their faces even as a rocke, & will not returne to thee. Behold, they have rent the yoke, or broken the chaines.

God bringeth his feruants into affliction: to wir, To manifest thereby to shew his power and loue in deliuering Gods power them. For as in this world a princely minde de-and loue in freth nothing more, than to have occasion wher-deliuering, by to shewe his abilitie and good will vnto his deer friend so God, which hath all occasios in his

Q.4.

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Dan.3.6.13 lob.1. 2. Gen 31.

in greatnesse of loue, and nobilitie of minde, worketh purposely diverse occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning surnace: thereby to shew his power and loue in delivering them. So he brought Daniell, into the lions Den: Susanna vnto the point of death: Job, into extreme miserie: Joseph, into prison: Tobie, vnto blinduesse: thereby to shew his power and loue in their deliverance. For this cause also did Christ suffer the ship to be almost drowned, before he would awake: and S. Peter to bee almost vnder water, before hee would take him by the hand.

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Mat. 8, Mat. 14.

Tub. 2.12.

The ion of difference.

16 And of this one reason, manie other rea fons and most comfortable causes doe appeare of Gods dealing herein. As first, that we being delinered from our afflictions, might take more in and delite thereof, than if we had neuer fuffered the same. For as water is more gratefull to the waitaring man, after a long drith : and a calme more pleafant vnto paffengers after a troublefon tempelt: fo is our deliuerie more sweet after perfecucion or tribulation; according as the scripture faith: Speciosa misericordia Dei in tempore tribulation mis: the mereio of God is beautifull and pleasant in time of tribulation, This fignified Christ also when her faid: Your forrow shall be turned into ioy ; that is , you fhall rejoice, that ever you were forrowfull . This had Dauid proued, when he faid, Thy rod (Q Lond)

Ecele. 35.

Pfalm. 22

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and thy staffe bane comforted me: That is, I take great comfort that euer I was chastised with them. And againe : According to the multitude of my for- Pfalm.93. names, thy confolations have made joyfull my mindsthat is, for everie forrow that I received in time of af-Aiction, I receiue now a consolation after my dehucrance. And againe, in another place : I will exult and reioice in thy mercie, O Lard. And wherefore (good king) wilt thou fo reioice? It followeth im- Pfal. 30. mediatly: For that thou hast restetled mine abasemet, & bast delinered my soule from the necessitie wherein be was and haft not left me in the hands of mine enimie. This then is one most gratious meaning of our louing and mercifull father, in afflicting vs for a time, to the end our joy may be the greater after our deliucrance, as no dout but it was, in all those whom I have named before, delivered by Gods mercy: I mean, Abraham, Ioseph, Daniel, Sidrach, Milach, and Abdenago, Sulanna, Iob, Tobias, Peter, and the rest; who tooke more joy after their deliuerance, than if they had never beene in affliction at all. When Iudith had delivered Bethu- Iudit.6. To lia, and returned thither with Holofernes head; 15. there was more hartie joie in that citie, than ever there would have beene, if it had not been in di- Ads.12. Aresse. When S. Peter was deliuered out of prison by the Angell : there was more joy for his deliuerance in the church, than could have beene, if hee had never beene in prison at all,

17 Out of this great ioie resulteth another es-

and

TO Thankefgisuing for our delinerance.

and comfortable to our felues; and that is, a moff hartie and earnest thankesgiving to God for our deliuerance: such as the Prophet vsed, when hee faid, after his deliverance : I for my part will fing of

Pfalm.58.

thy strength, and will exalt thy mercie betimes in the morning, for that thou hast beene my aider and refuge,in the daie of my tribulation . Such hartie thanks and praise did the children of Israell yeeld to God for their deliuerance, when they were passed ouer the read fea in that notable fong of theirs, which

Exod. 15. 1. Reg. 2. Judit. 5. Judit, 12.

beginneth : Cantemus Domino, and is registred by Moyles in Exodus. From like heartie affect came also those songes of Anna, Debora, and Iudith, mooued thereunto by the remembrance of their affliction past. And finallie this is one of the chies fest thinges that God esteemeth and defire hat our hands: as he testifieth by the Prophet, saying Call upon me in the day of tribulation, I will deliner thee, and thou shalt honour me.

Pfalm.49.

18 Befides all thefe God hath yet further rea-11 Emboldning ws in Gods fernice.

fons of laying perfecution vpon vs : as for example, for that by suffering, and perceiving indeede Gods affiftance and consolation therin, we come to be so hardie, bold, and constant in his service, as nothing afterward can difmay vs:euen as Moifes, though hee were first afeard of the Serpent made of his rod, and fled awaie from it: yet, after by gods commaundement hee had once taken it by the taile, he feared it no more. This the Pro-

Exod. 4.

phet Dauid expresseth notablie, when hee saith, Pfalm.45. Godhath beene our refuge, and strength, and helper in

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Of tribulation,

ar great tribulations: and therefore we wil not feare, if the whole earth should be troubled, and the mountaines saft into the midst of the sea. What greater condence

can be imagined than this?

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19 Againe, by perfecution and affliction God bringeth his children to the exercise of manie of The exercise those vertues that doe belong to a christian man, ines, and do enter into some reasonable possession of them . As for example : Faith is exercised in time Faith. of tribulation, in confidering the causes of Gods exercifing of vs, and beleeuing most affuredly the promises he hath made for our deliverance. Hope Hope. is exercised in conceiuing and affuring hir-selfe of the reward promifed to them that fuffer patience. Charitie is exercised in considering the Charitie. love of Christ fuffering for vs, and thereby prouoketh the afflicted to fuffer againe with him. Obe- Obedience. dience is exercised in conforming our wils to the will of Christ. Patience in bearing quietly. Hu- Patience. militie in abasing our selves in the sight of God. And so likewise all other vertues , belonging to a good Christian, are stirred vp and established in man by tribulation, according to the faieng of Sainct Peter: God shall make perfect, confirme, and efablish those, which have suffered a little for his name.

20 Finally, Gods meaning is, by laieng perfecution and affliction vpon vs, to make vs perfect To make Christians : that is, like vnto Christ our captaine, ville vnso whom the Prophet calleth : Virum dolorum, & fciente infirmitatem: A man of sorrowes, and one that had tafted of all maner of infirmities. Thereby to receive

Crucified Christians.

the more glorie at his returne to heaven, and to make more glorious all those that will takehis part therein. fo speake in one word: god would make vs by tribulatió crucified christians: which is the most honorable title that can be given vnto a creature ; crucified I fay) and mortified tothe vanities of this world: to the flesh: & to our owner concupifcence and carnall defires:but quick and ful of al lively spirit, to vertue, godlines & deuoion. This is the heauely meaning of our foueraign Lord and God, in fending vs persecution, tribulation and affliction: in respect whereof holy lob doubteth not to fay, Bleffed is the manthat waffli-Eledby God. And Christ himselse yet more expresly, Happie are they which suffer persecution. If they are happie & bleffed therby, then are the wordly greatly awry, which so much abhor the sufferace therof: then is God but vnthankfully dealt withal by manie of his children, who repine at this happines bestowed upon them: whereas indeed they should accept it with joy and thanksgiving. For proofe & better declaration whereof, I wil enter now into the third point of this chapter, to exa-

lob.s. Mat.s.

The third part of this chapter, why pribulations frould be received infully-

cothis ioifulnes and contentation of tribulation:
21 And first, the reasons laid down already of
Gods mercifull, and fatherly meaning in sending
vs affliction, might be sufficient for this matter
that is, to comfort and content anie Christian
man or woman, who taketh delite in Gods holie
prouidence towardes them. For if God do send
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Miction vnto vs, for the increase of our glorie in the life to come, for drawing vs from infection ofthe world for opening of our eies, & curing our difeafes, and for preferuing our fouls from finne hereafter (as hath been shewed) who can be justhdispleased therewith, but such as are enemies ynto their own good? We fee that for the obtaining of bodily health wee are content, not onely to admit many bitter and unpleasant medicines: but alfo (if need require ) to yeeld willingly fome part of our bloud to be taken from vs. And how much more should wee doe this, to the end that we hazard not the eternall health and faluation of our foul? But now farther, if this medicine haue fo many moe commodities befides, as haue been declared:if it ferue here for the punishment of our finne, due otherwise at an other place, in farre greater quantitie and rigor of iustice: if it make a triall of our efface, and doe drawe vs to God: if it procure Gods loue towards vs, yeeld matter of ioy by our deliuerance, prouoke vs to thankefulnesse, embolden and strengthen vs: and finally if it furnish vs with all vertues, and doe make vs like to Christ himselfe: then is there finguler great cause, why we should take comfort and confolation therein: for that to come neere and to be like vnto Chrift, is the greateft dignitie and preeminence in the world. Laftly, if gods eternall wifedome hath fo ordained and appointed, that this shall be the badge and liuetie of his fon, the high way to heaven, under the Stan-

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standard of his crosse, then ought wee not tore. fule this liverie: nor to flie this waie, but rather with good Peter and John to esteeme it a great dignicie, to be made worthie of the most bleffed participation thereof. We fee, that to weare the colors of the prince, is thought a prerogative a mong courtiers in this world : but to weare the robe or crowne it felfe, were too great a dignitie for anie inferior subject to receive. Yet Christ our Lord and king is content to impart both of his with vs. And how then ought we (I praie you)to accept thereof?

22 And now (as I have faid ) these reasons

Special con-Siderations affliction.

Ads.s.

might be sufficient, to comfort and make joyull all those that are called to suffer affliction and tribulation. But yet there want not some more parof comfort in ticular confiderations besides. Whereof the first and most principall is, that this matter of perfecution commeth not by chance or casualtie, or by any generall direction from higher powers : but by the speciall prouidence and peculiar disposition of God: as Christ sheweth at large in S. Matthewes Gospell: that is, this heavenly medicine or potion is made vnto vs, by Gods owne hand in particular. Which Christ fignifieth, when hee Saith: Shall I not drinke the cup which my father hath ginen me? That is, seeing my father hath tempered a potion for me, shall I not drinke it? As who would faie, it were too much ingratitude. Se-

condly is to bee noted, that the verie fame hand

Mat.10.

John. 16.

of God, which tempered the cup for Christ his OWA

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own Sonne, hath done the fame also for vs, accor- Mat. 10. ding to Christ his faying: You shall drinke of my cup. That is, of the fame cup which my father hath tempered for me. Hereof it followeth : that, with what hart and love God tempered this cup vnto his own sonne: with the same he hath temperedit also to vs: that is, altogither for our good, and his glorie. Thirdly, is to be noted, that this cup is tempered with fuch speciall care (as Christ faith) that what trouble or danger focuer it feem Luc. 27. to worke : yet shall not one haire of our head pe- Mat. 10. rish by the same. Nay further is to be noted, that which the Prophet faith : O Lord thou shalt gine vs todrinke in teares, in measure. That is, the cup of teares and tribulation shall bee so tempered in measure by our heauely phisition, as no man shall haue aboue his strength. The dose of aloes, and other bitter ingredients shall bee qualified with manna, and fufficient sweetnes of heavenly consolation: Godis faithfull (faieth Saint Paul ) and 1. Cor. 10. will not suffer you to bee tempted aboue your abilitie. This is a fingular point of comfort, and ought alwaies to be in our remembrance.

pointing and tempering of the cup, being nowe in the handes of Christ our Sauiour, by the full commission granted him from his father: and he having learned by his own sufferinges (as the A-Heb. 5. postle notifieth) what it is to suffer in slesshe and blood: we may be sure that he will not laie vppon smore than wee can beare. For, as if a man had

a fa-

a father or brother, a most skilfull Phisitian, and

should receive a purgation from them, tempered with their owne handes, hee might bee fureit would never hurt him, what rumbling foeuerit made in his bellie, for the time: fo and much more may webe affured of the potion of tribulation ministred vs, by the hand of Christ : though (as the Apostle saith)it seeme vnto vs vnpleasant for atime, but aboue all other comfortable cogitations, this is the greatest and most comfortable. to confider : that hee divideth this cup onely of loue, as himselfe protesteth, and the Apostle producth: that is, hee giveth out portions of his croffe (the richeft iewell that he maketh account of) as worldlie Princes doe their treasure, vno none, but vnto chosen and picked friendes : and among them also, not equallie to ech man, but to euerie one a measure, according to the meas fure of good will, wherewith hee loueth him. This is euident by the examples before fet downe of his deerest friends, most of all afflicted in this life: that is, they received greater portions of this treasure, for that his good will was greater to-

wardes them . This also may be seene manifest

lie in the example of Saint Paul : of whome after

Christ had faid to Ananias : Vas electionis est mibit

He is a chosen vessell vnto me . He giveth immedis

must suffer great matters. Doeth not the measure

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Heb. 12.

Apoc. 3. Heb. 12.

Gods meafure of sribulation goeth according to the monfure of bis lose.

Acts. 9.

what great thinges he must suffer for my name. Loe here, for that he was a chosen vessel, therefore he as g

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offuffering go then according to the measure of Gods loue voto vs? Surely Saint Peter knew well how the matter went, and therefore he writeth thus : If you living well, do fuffer, with patience, this 1. Pet.1. is a grace (or privilege) before God. And againca litle after : If you fuffer reproch in the name of Christ , you 1. Pet.4. are happie: for that the honor, and glorie, and power of

God, and of his boty forit shall rest upon you.

24. Canthere be any greater reward promifed, or any more excellent dignitie, than to bee made partaker of the honor, glorie, and power of Christ: Is it maruell now if Christ laid : Happie are Mat. 9. youwhen men revile and persecute you? Is it maruell though he faid : Gandere in illa die, & exultate : Re- Luc.6. wice and triumph ye at that daie? Is it maruell though Saint Paul faid : I take great pleasure and do glorie in 1.Con. 13. mine infirmities, or afflictions, in my reproches, in my necofficies, in my persecutions, in my distresses for Christ? Is it maruell if Peter and John; being reproched Acts. f. & beaten at the judgemet feat of the lewes, went awaie reioicing that they were effcemed woorthie to suffer contumelie, for the name of lesus? Isit maruell though Saint Paule accounted this fuch an high privilege given to the Philippians, when he faid : It is given to you, not onely to beleene in Philip. 1. Christ, but also to suffer for him, and to have the same cobat, which you have feen in me, and now heare of me? All this is no maruell (I fay) feeing that fuffering with Christ, and bearing the crosse with Christ, is as great a preferment in the court of heaven, as it should be in an earthly court, for the prince to

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take off his owne garment, and to laie it on the backe of one of his feruants.

Tribulation defination.

25 Of this now followeth another confequent a lign of pre- of fingular confolation, in time of affliction: and that is, that tribulation (especially when grace is also given to beare it patiently) is a great coniecture of predeftinatio to eternal life (for fo much do al those argumets before touched infinuated as also in the contrarie part to liue in continual prosperitie, is a dreadfull signe of euerlasting reprobation. This point is maruelously prooued by the Apostle vnto the Hebrewes, & greatly vrged And Christ giveth a plain fignification in S. Luke, when he faith: Happie are you that weepe now, for you Shall laugh. And on the other fide: Woe unto you that laugh now, for you shall weepe: wee unto rich men, which have your consolatio here in this life. And yet more vehemently than all this doth the faying of Abraha to the rich man in hell (or rather Christes wordes parabolically attributed vnto Abraham) confirme this matter: for he faith to the rich man, complain

ning of his torment: Remember child, that thours

ceinedst good in thy life time . He doth not say (as S.

Barnard well noteth ) Rapuifti, thou tookeft the by

violence, but Recepisti, thou received ft them . And

yet this now is objected against him as weeke.

Dauid handleth this matter in diuers places,

but purposely in two of his psalmes, and that at

large, and after long fearch and much admi-

ration, his conclusion of wicked men prospe-

Heb. 12. Luc 6. Luc. 16. Pf.27.8 .37 Pfal.73. verfe.18.

> red aboue other in the world is this : Veruntamen \*propter

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propter dolos possistieis deieci- " In this they warie from S. Ierom, who fices dum allenarentur. Thou translatesh (according to the Hebrewe) In lubrico posuisti cos : that is , those haft given them prosperitie hast fet them in slipperie places. Lo in this (O Lord) to deceive them also the olde translation followeth not withal: and thou haft indeed the Hebrewe nor Ierom , but the Greeke thrown them downe, by ex- translation of the seventie interpreters : fauing that it doeth omit Kaca, alting the. That is thou halt Mala, and so mitres the sense obscure. thrown them downe to the But fo much as therein it formeth from fentence of dainnation, in the puritie of the text : fo much doeth thy secret and inscrutable that which hereon they build, want determination . Here the sufficient warrant in this place, which notwithstanding (being soberly undercomparison of a Saint Grestood ) is agreeable to the instice of God, gorie taketh place : that as and standeth by warrant of other places. the oxen appointed to the in appendice Tom. 8, Hierom in euflaughter, are let runne a fat- dem Pfalm. ting at their pleasure, and the other kept vnder 'Com. in dailie labor of the yoke : fo fareth it with euill and lob. good men. In like maner, the tree that beareth no fruit, is neuer beaten (as we fee but only the fruit- Mat.3.7. full:and yet the other (as Christ faith ) is reserved Ep ludes for the fire. The ficke man that is past all hope of life, is suffered by the Physition to have whatsoeuer he lusteth after:but he whose health is not despaired, cannot have that libertie graunted. To conclude, the stones that must ferue for the glo- 3. Reg. 6. nous temple of Salomon were hewed, beaten, & polished without the church, at the quarrie fide: for that no stroke of hamer might be heard within the temple.S. Peter faith, that the vertuous are chosen stones, to be placed in the spiritual building of God in heave, where there is no beating, Apoc. at.

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no forrow, no tribulation. Here then must wee be polished, hewed, and made fit for that glorious temple: here (I faie) in the quarrie of this world: here must wee bee fined, here must wee feele the blow of the hammer, and be most glad when we hear or feel the fame: for that it is a figne of ourelection, to that most glorious house of Gods eternall manfion.

26 Beside this matter of predestination and e-

Tribulation God himfelf. Pialm. 93.

bringeth the lection, there is yet another thing of no fmal comcompanie of fort to the godlie afflicted, founded on thefe wordes of God: Cu splo fum in tribulatione: I am with him in tribulation. Whereby is promifed the company of God himself in affliction and perfecutio, This is a fingular motive (faieth S. Barnard) to fir vp men withall to imbrace tribulation, feeing in this world for good company, men aduenture to do any thing . Iofeph was caried captive into Egypt & God went down with him ( as the Scripture faith: ) yea more than that, he went into the dungeon, and was in chaines with him. Sidrach, Milac, and Abdenago were cast into a burning fornace, and presently there was a fourth came to beare them companie, of whom Nabuchodonozor faith thus: Did we not put three men onely bound into the fire? And his feruant aunswered: Yea verily. But behold (faith he) I fee foure men vnbound walking in the middeft of the fire: and the shape of the fourth is like the Sonne of God. Christ restored, as he passed by, a certaine

begger vnto his fight, which had beene blinde

Gen. 37.

Sap. 10.

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from his natiuitie. For which thing, the man be- John 9. ing called in question, and speaking somewhat in the praise of Christ, for the benefit received, Note this he was cast out of the synagoge by the Pharifees, example, Whereof Christ hearing, fought him out pretently, and comforting his heart bestowed vpon him the light of mind, much more of importance than that of the bodie, given him before. By this and like examples, it appeareth, that a man is no fooner in affliction and tribulation for iuftice fale, but streightwaie Christ is at hand to beare him companie: and if his eies might be opened, as the eies of Elizeus his Disciple was, to see his com. 4 Reg. 16. panions, the troupes of Angels (I meane ) which attend vpon their Lord in this his visitation : no doubt but his heart would greatly be comforted therewith.

27 But that which the eie cannot fee, the foul The afisfeeleth: that is, the feeleth the affittance of Gods flance of grace amidft the depth of all tribulations . This Gods grace he hath promised againe and againe: this he hath minimized fworn: and this he perfourmeth most faithfully to al those that suffer meekely for his name. This S. Paul most certainely affured himselfe of, when he faid, that he did glorie in all his infirmities & tribulations: to the end that Christ his vertue might dwell in him : that is, to the ende that Christ shoulde assist him more aboundantlie with his grace: Cum enim infirmor: tunc potens lum. For when lam in most infirmitie, then am I most strong, faith he: that is, the more tribulations & afflictions are laid

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vpon me, the stronger is the aid of Christes grace to me. And therefore the same Apostle writeth thus of all the Apostles togither: We suffer tribulation in all things: but yet wee are not distressed: we are brought into perplexities: but yet weo are not for saken: we suffer persecution, but yet we are not abandoned: wee are flung down to the ground, but yet we perish not. This then ought to bee a most sure and secure staffe in the hand of al Christians afflicted: that, what see, were befall vnto them: yet the grace of God will neuer faill to holde them vp, and beare them out

therein: for in this case most true and certaineis

that faying of S. Austen, so often repeated by him

in his workes: that God neuer forfaketh any man,

except he be rejected and first forsaken by man.

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seem. 88. de semp. & de nat. & gra, thap, 26.

s.Cor.4.

28 For the last reason of comfort in affliction, I will ioine two thinges togither of great force & efficacie to this matter. The first wherof, is the expectation of reward, the other is the shortnesse of time wherein we have to fuffer : both are touched by S. Paul in one sentence, when hee faithi That a little and momentaine tribulation in this worlde, worketh an eternall weight of glorie in the height of heauen. By momentaine he sheweth the litle time we haue to fuffer: and by eternall weight of glorie he expresseth the greatnesse of the reward prepared in heaven for recompence of that fuffring, Christ also inineth both these comforts togither, when he faith: Behold, I come quickly, and my reward is with me. In that hee promifeth to come quickly he fignifieth, that our tribulation shall not indure longt

3.Cor.4

Apoc, 22.

by that he bringeth his reward with him, hee affureth vs that he will not come emptie handed, but readie furnished, to recompence our labour throughly. And what greater meanes of incouragement could he vie than this? If a man did bear averie heauie burden : yetifhe were fure to be well paid for his labor, and that he had but a little way to bear the same, he would straine himselfe greatly, to goe through to his waies end, rather than for sparing so short a labor, to leefe so large, and so present a reward. This is our Lordes most mercifull dealing to comfort vs in our affliction, & to animate vs to holde out manfully for a time, though the poize feeme heavie on our shoulders: the comming of our Lord is even at hand, and the Iaco. 5. iudge is before the gates, who shall refresh vs, and Mat. 17. wipe away al our teares, and place vs in his king- Ap.7.21. dome to reap joy without fainting, and then shall we prooue the faying of holie S. Paul to be true: that The sufferinges of this world are not woorthie of Rom.8. that glorie which shal be renealed to vs. And this may be sufficient for the reasons left ys of comfort in tribulation and affliction.

29 And thus having declared the first three The fourth pointes promised in this chapter, there remaineth part of this onlie to fay a word or two of the fourth: that is, chapter. what we have to doe for our parts in time of perfecution and affliction. And this might be dispatched in faying onely, that we have to conforme our selues to the will and meaning of God, vtteted before in the causes of tribulation. But yet

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for more case and better remembrance of the fame, I will briefly run ouerthe principall pointes thereof. First then we have to alpire to that if we can ) which Christ counselleth; Gandere & exultato: Reioice and triumph . Or if wee cannot arrive to this perfection; yet to do as the Apolile willeths Omne gandium existimate cum in varias tentationes incideritis : Esteem it a matter worthie of alioy, when ye fall into diver stemptations. That is, if we cannot tejoice arit indeed yet to thinke it a matter in it felf worthy of reioicement : reprehending our felues, for that we cannot reach vnto it . And if we cannot come thus high, neither (as indeede wee ought to doe yet in any cafe to remember, what in another place he faith : Patientia vobus necessaria est, ut reportetis promissionem : You must of necessitio have patience ; if you will receive Gods promise of ever-

Hab.10,

I.uc.6. let.

To 29 738 10 God by for sies praier.

M11.8.

Mark.4.

lafting life; bee animust suodus reiges ocomos 30 Secondly, we ought to doo as the Apofles did, when they were in the most terrible tempelt of the fea (Christ being with them, but affeepe) that is, we must go and awake him : wee must crie vnto him with the prophet: Exurge, quare obdormis Domine: O Lord arife, why dooft thou fleepe in our muf ries? This wakening of Christ doth please him woonderfully, if it be done, with that affured confidence, and of true affectioned children, wherewith Saint Mark describeth the apostles to haue awakened Chrift. For their wordes were thefe, Maister, doth it not appertaine unto you, that we persh here? As who would faie : Are not we your disci-

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ples and servants? Are not you our Lord and maifter? Is not the cause yours? Is not all our trust and hope in you? How chanceth it then, that you fleep and fuffer vs to be thus toffed & tumbled, as if we appertained nothing vnto you? With this affection praied Efay, when hee had : Attend(O Efai,63. Lord) from beauen: looke buther from the holy babitation of thy glorie: Where is thy zeal? Where is thy fortitude? Where is the multitude of thy mercifull bornels? Have they shut themselves up now towardes me? Thou art our father: Abraham hath not knowne vs, and Ifraell hath been eignorant of vs: thou art our father (O Lord) turne thy selfe about for thy fernantes sake, for love of the tribe of thine inherstance. Thus I fair wee must call vpon God: thus wee must awake him, when hee feemeth to fleep in our miferies, with earnest, with deuout, with continual praier:alwaies having in our mind that most comfortable parable of Christ, wherein hee faith, that if wee Luc.tt. would come to our neighbours doore, and knock at midnight to borrowe some bread, when hee were in bed with his children, and most loath to rile:yet if we perseuere in asking and beating at his doore still, though he were not our friend : yet would he rife at length, and give vs our demand, thereby at least to be rid of our crieng. And how much more will God do this (faith Christ) who both loueth vs, and tendereth our case most mercifully?

31 But yet heere is one thing to be noted in this matter; and that is, that Christ suffered the An impor-

thip tant note,

Of tribulation.

Thip almost to be covered with waves ( as the E. nangelist saith) before he would awake, thereby Mat.8. to fignifie that the measure of temptations is to be left onely vnto himselfe : it is sufficient forvs to relt voon the Apollles, wordes: He is faithfull, and therefore he will not suffer us to bee tempted about our frength . We may not examine or mistrust his r.Cor.ro. doinges: wee may not inquire why he doth this? Or why fuffereth he that? Or how long will hee permit these euils to reigne? God is a great God in all his doinges : and when he fendeth tribulation, hee sendeth a great deale togither, to the end he may shewe his great power in delivering vs, and recompenseth it heereafter, with as great measure of comfort. His temptations oftentimes doe go verie deep, thereby to trie the verie hearts

3.Reg.19,

they seeke to kill me also. He went farre with Dauid, when he made him crie out: Why doest thou turne thy face awaie from me, O Lord? Why doest thou forget my pouertie and tribulatio? And in another place againe: I said with my selfe in the excesse of my minde: I am cast out from the face of thine eies, O Lord. God went far with the Apostles, when hee inforced one of them to write: We will not have you ignorant

and reines of men. He went far with Elias, when

he caused him to flie into a mountaine, and there

most desirous of death, to fay : They have killed all

thy prophetes, (O Lord) and I am left alone, and nowe

t.Cor.I.

(brethren) of our tribulation in Asia, wherein wee were oppressed aboue all measure, and aboue all strength: insomuch as it lothed us to line anie longer. But yet aboue

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boue all others, hee went furthest with his owne deere sonne, when hee constrained him to vtter those pittifull, and most lamentable words vpon Mar. 22. the crosse: My God my God, why bast thou for saken Psalm. 21. me? Who can nowe complaine of any proofe or temptation what soeuer, laide vpon him, seeing God would go so farre with his owne deere and onely sonne?

Hercofthen infueth the thirde thing, netellarie vnto vs in tribulation : which is , magna- Magnaninimitie, grounded vpon a strong and inuincible mitie with a faith of Gods affiltance, and of our finall deline- frong faish. fance, how long focuer he delay the matter, and how terrible focuer the florme doe feeme for the time. This God requireth at our handes, as may be seene by the example of the Disciples, who tried not : We perift, before the waves had coue- Mat. 8. redthe fhip, as S. Matth. writeth: and yet Christ Luc. 8. faid vnto them : Vbi eft fides vestra? Where is your fuith? Saint Peter also was not afeard, vntill hee was almost under water, as the same Euangelist recordeth : and yet Christ reprehended him, faying : Thou man of litle faith , why diddeft thou doubt? Mat. 14. What then must wee doe in this case deere brother? Surely we must put on that mightie faith of valiant king Dauid, who vpon the most assured trust he had of Gods affistance, faid, In Deomeo transgredior murum : In the helpe of my God I will goe Pfalm. 17. through thewall. Of which inuincible faith Saint Paul was also when hee faid : Omnia possum in eo

quime confortat. I can doe all things in him that com- Phil 4.

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Pro. 28. must be (as the Scripture saith) Quasileo considers absque terrore: Like a bold and considers Lion, which is muthout terror. That is, we must not be astonied at any tempett, any tribulation, anie adversitie. We must saie with the Prophet David experien-

Pfalm. 3. ced in these matters : I will not feare manie thou-

Pfalm. 21. If I should walke amidst the shadow of death, I will not

Pfalm. 26. feare. If whole armies should stand against me yet my bars should not tremble. My hope is in God, and there.

Pfalm. 117. fore I wil not feare what man can doe unto me. Godin my ayder, and I will not feare what flesh can do unto me:

Pfalm. 55. God is my helper and protector, and therefore I will des fpife & contemme mune enimies. Another Prophet in like fense, Behold, God is my Sauiour, and therefore I will deale confidently, and will not feare. These were the speeches of holy Prophets: of men that knew well what they said, and had often tasted of affli-

etion themselues: and therfore could say of their owne experience how infallible Gods assistance is therein.

christian fortitude, the scripture exhorteth vs, when he saith: If the spirite of one that is in autho-

Ecclel. 10. ritie, doe rise against thee: see thou yeeld not from thy
Ecclel.

Place unto him. And again, another scripture saieth:

Strine for instice, even to the losse of thy life: and stande
for equitie unto death it selfe: and God shall overthrome
there enimies for thee. And Christ himselfe yet

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more effectuallie recommendeth this matter in these words: I faie unto you my friendes, be not afeard Luc. 12. of them which kill the bodie, and afterward have nothing elle to do against you. And faint Peter addeth further. Neque conturbemini: that is, Doe not only not 1. Pet. 3. feare them, but (which is leffe) doe not fo much as bee troubled for all that flesh and blood can doe against you.

34 Christ goeth further in the Apocalyps,

and vieth marueilous speeches to intife vs to this fortitude. For these are his wordes, He that hath meare to heare let him heare what the spirit saieth vnto the churches. To him that shall conquere, I will give weate of the tree of life, which is in the paradife of my God. This (aith the first and the last: be that was dead, endnow is aline: I know thy tribulation, and thy powertie but thou art rich indeed, and art blemished by those that say they are true Israelites: of are not but are ra- \*Those ten ther the sinagog of Satan. Feare nothing of that which daies some you are to suffer: behold, the Dinel wil cause some of you thinke to to be thrust into prison, to the end you may bee tempted have beene and you shall have tribulation for \* ten daies. But bee the ten genefaithfull unto death, and I will give thee a crowne of life. rall perfects Hethat hath an eare to heare, let him beare what the the first 300. firit faith unto the churches : he that shall overcome, yeares afier shall not be hurt by the second death . . And he that shal Christ. ouercome & keep my works unto the end, I wil give unto . But others him authoritie ouer nations, enen as I have received it rather think

from my father : and I will give him besides the mor- that tenne doth here fignifie manie ( as in some places of Scripture ) and daies, as they are broken off by the nightes that came betwint fo to fignific fuch times of triall as bould now and then have times of breathing likewife, that so the faithfull may berefreshed, and gather sheir strength against a fresh affault enfuing. Cap.3.

ming star. He that shall onercome, shall be apparelled in white garmentes: and I will not blot his name out of the booke of life, but will confesse his name before my father. and before his Angels. Behold I come quickly: hold faft that then hast , least another man receive thy crowne. He that shall conquere, I will make him a piller in the temple of my God, and he shall never goe foorth more: & I will write upon him the name of my God, and the name of the citie of my God, which is new Ierusalem. He that shall conquere, I will give voto him to fit with me mm throne: even as I have conquered, and doe fit with my father in his throne.

35 Hitherto are the wordes of Christ to Saint Iohn. And in the end of the same booke, after hee had described the ioies and glorie of heaven at large, he concludeth thus: And hee that fate on the throne faid to me: Write the fe wordes, for that they are most faithfull and true. Qui vicerit possidebit hac, & eroilli Deus, & ille erit mihi filius : timidis autem, & incredulis, &c. pars illorum erit in stagna ardenti, igne, & sulphure, quodest mors secunda: He that shall conquer shall possesse all the ioies that I have here spoken of and I will be his God, and he shall be my sonne. But they which shall be fearfull to fight, or incredulous of these thinges that I have (aid: their portion shal be in the lake burning with fire and brimstone, which is the seconde death.

Eccl. 15.

36 Here now we see both allurementes, and threates: good, and euill: life, and death: the ioies of heaven, and the burning lake, proposed vito ys. We may firetch out our handes vnto which

Cap. 21.

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The fecond Chapter. Of iribulation

we will. If wee fight and conquer (as by Gods grace we may) then are we to enjoy the promifes laid down before. If we fhew our felues either vnbeleeuing in these promises, or fearefull to take the fight in hand, being offered vnto vs. then fall we into the danger of the contrarie threats: euen assaint Iohn affirmeth in an other place, that certain noble men did among the lewes, who beleeted in Christ, but yet durst not confesse him for

feare of perfecution.

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necessarie to all those that are to suffer tribulation and affliction: and that is, a strong and sirme resolution, to stand and go through, what oppositison or contradiction soeuer we find in the world either of fawning flatterie, or persecuting cruelty. This the Scripture teacheth, crieng vnto vs: Esto firmus in via Domini: Be sirme, and immoneable m the way of the Lord. And againe; State m side: vtiliter Eccl.9.

wite: Stand to your faith, and play you the men. And I. Cor. 16.
yet sarther: Conside in Deo, & mane mloco two: Trust Eccle.2.
in God, and abide sirme in thy place. And finally: Con-2. Par. 15.
futamini & non dissoluantur manus vestra: Take conrage vnto you, and let not your hands be dissolued from
the worke you have be gunne.

drach, Misach, and Abdenago, when having heard the flattering speech, and infinite threats of cruell Nabuchodonozor, they answered with Dang. aquiet spirite: O King, we may not be carefull to answere you, to this long speach of yours. For behold, our

God

God is able (if he will) to deliner vs from this fornace of fire, which you threaten, and from all that you can desorber wife against vs. But yet if it should not please him so to doe: yet you must knowe (Sir king) that wee doe not worsh pyour Gods, nor yet adore your golden idol, which

39 This resolution had Peter and John, who

you have fet up.

Christ our Lord.

being fo often brought before the councell, and both commanded, threatned, and beaten, to talke no more of Christ: answered still, Obedire oporter Deomigis quam hominibus: Wee must obey God. rather than men. The fame had S. Paule alfo, when being requested with teares of the Christis ans in Cafarea, that hee would forbeare to got to Ierusalem, for that the holie Ghost had rever led to manie the troubles which expected him there: he answered, What meane you to weepe this, and to offlict my hart? I am not onely readie to be in bond for Christes name in Ierufalem : but also to suffer death for the same. And in his epiftle to the Romans, hee yet further expresseth this resolution of his, when he faith, What then shall wee fair to these thinges? If God bee with vs, who will be against vs? Who shall fore rate us from the lone of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednesse? Shal peril? Shal persecution? Shall the sword? I am certaine, that neither death, not life, nor angels, nor principalities, nor powers,

nor thinges present, nor thinges to come, nor strength,

beight, nor depth, nor anie creature els , shall be ablen

separate us from the lone of God, which is in lesin

Ad.45.

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Rom.8.

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40 Finally this was the resolution of al the ho- Which ly martyrs and confessors, and other servantes of booke is not God:whereby they have withftoode the tempta- am part of tions of the divell, the allurementes of flesh and canonical blood, and all the persecutions of tyrants, exa- scriptime: eting things volawfull at their hands. I wil allege one example out of the \* fecond booke of Macabees, and that before the comming of Christ, but be true, for yetnigh vnto the same, and therefore no maruell that such (as the fathers doe note) though it tooke some heat of Christian feruor and constancy towardes martyrdome. The example is wonderfull, for that dren of God inmans fight it was but a \* fmall matter required at their hands , by the tyrants commaundement: that is, only to eate a piece of swines flesh: which then was forbidden. For thus it is recorded in the law of God: booke aforesaid:

41 It came to paffe that feuen brethren were fmal matit apprehended toguther in those daies, & brought (with their mother) to the King Antiochus, and there compelled with torments of whipping, and other instruments, to the eating of swines fiesh against the law. At what time one of them which was the eldeft ) faid: What doe't thou feeke? Or A morue what wilt thou learne out of vs, O King? We are lous conteadie here rather to die, than to breake the anci- fancy of the ent lancs of our God. Whereat the King being bees of their greatly offended, commanded the frying pans & mother: pots of bras to be made burning hot: which being ready, he caused the first mans toung to be cut off, with the tops of his fingers, & toes, as also with the

nenersheles this example may wel conflancy is often found in the chil-"It was & manifest breach of the

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the skin of his head, the mother and other brothers looking on, and after that to be fried vntill he was dead. Which being done, the second brother was brought to torment, and after his haire pluckt off from his head, togither with the skin, they asked him whether he would yet eat fwines flesh or no, before he was put to the rest of his torments? Whereto he answered; no: and thereupon was (after many torments ) flaine with the other, Who being dead, the third was taken in hand, & being willed to put forth his tongue: he heldit foorth quickly togither with both his handes to be cut off, saieng confidently: I received both toone and hands from heaven, and now I despise them both for the law of God, for that I hope to receive them all of him againe. And after they had in this fort tormented and put to death the fix of the brethren, euery one most constantly protesting his faith, and theiry he had to die for gods cause: there remained only the yongest, whom Antiochus (beeing ashamed that he could peruert neuer a one of the former )endeuoured by al meanes possible to drawe fró his purpose, by promising & swearing that he fhould be a rich & happy man, & one of his chiefe friends, if he would yeeld. But when the youth was nothing mooued therwith: Antiochus called to him the mother, and exhorted her to faucher fons life by perfwading him to yeeld: which she faining to do, thereby to have liberty to fpeaketo hir fon:made a most vehement exhortatió to him in the Hebrew tongue, to stand to it, & to die for

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his conscience : which speech being ended, the youth cried out with a loud voice, & vttereth this noble fentence worthy to be remembred: Quens sustinetis? Non obtempero pracepto regis, sed pracepto legis: Whom doe you staie for ? I do not obey the commandement of the king, but the commandement of the law of God. Whereupon both hee and his mother were presently (after many and fundrie tormentes ) put to death

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42 This then is the constant and immoueable resolution which a christian man should have in al aduerfitie of this life. Whereof S. Ambrofe faith thus: Gratia praparandus est animus, exercenda mens, Lib.8.0 138. & stabilienda ad constantiament mullis perturbari antmus possit terroribus, nullis frangi molestijs, nullis supplicys cedere. Our minde is to bee prepared with grace, to be exercised, and to be so established in constancie, as it may not bee troubled with any terrors, broken with any aduerfities, yeeld to any

43 If you aske here how a man may come to How a man this resolution: I answere, that Saint Ambrose in may come to the same place, putteth two waies: the one is to an iminciremember the endlesse and intollerable paines of ble resolution hel, if we doe it not: & the other is to thinke of the vnspeakable glorie of heauen, if we do it. Whereto I will adde the thirde, which with a noble hart may preuaile as much as either of them both: and that is, to confider what others have fuffered before vs, especiallie Christ himselfe, and that onely ofmere loue & affection towards vs. We fee that

punishments or torments whatsoever.

in this world, louing subiectes doe glorie of no thing more, than of their dangers or hurtes taken in battle for their prince, though hee neuer tooke blow for them againe. What then would they do, if their Prince had beene afflicted voluntarily for them, as Christ hath beene for vs? But if this great example of Christ seeme vnto thee too high for to imitate: looke vpon some of thy brethren before thee, made of flesh and blood as thou artisee what they have suffered before they could enter into heaven: think not thy selfe hardly delt withall, if thou be called to suffer a lite also.

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2 Cor. 4.
The fufferings of the
Apostles.

44 Saint Paul writeth of al the Apostles togither: Euen vnto this houre we fuffer bunger and thirst, & lack of apparel: we are beaten with mens fifts: we are vagabonds, not having where to flay: we labor and worke with our own hands: we are curfed, and we do bleffe : we are perfecuted, and we take it patiently: we are blasphemed, and we praie for them that blafpheme vs : wee are made as it were the verie outcastes and purgings of this world, euen vnto this day: that is, though wee bee Apostles, though wee have wrought so many miracles, and converted fo manie millions of people yet even vnto this day are we thus vied. And a little after, describing yet further their lives, hee faith: Wee shewe our selues as the ministers of God, in much patience, in tribulations, in necesfities, in distresses, in beatings, in imprisonmentes, in feditions, in labours in watches: in fastinges, in chastitie: in longanimitie, in sweetnesse of behaujour.

& Cor.6.

hauiour. And of himselfe in particular, he faith : In 2. Cor. 21. laboribus plurimis, &c. I am the minister of God in many labours, in imprisonments more than the The partirest, in beatinges about measure, and oftentimes cular sufferinges of S. in death it felfe. Fine times haue I beene beaten Paul. of the lewes: and at euerie time had fortie lashes lacking one: three times have I been whipt with rods : once I was stoned: three times have I suffered shipwrack: a day and a night was I in the bottom of the fea: ofcentimes in journeyes, in daungers of flouds:in daungers of theeues: in dangers of lewes: in daungers of Gentiles: in dangers of the citie:in dangers of wilderneffe:in daungers of fea: in daungers of falfe brethren: in labour and trauell : in much watching : in hunger and thirft: in much fasting:in cold and lack of clothes: & befide all these externall thinges, the matters that daily doe depend ypon me, for my vniuerfall care of all churches.

45 By this wee may fee now, whether the Apostles taught vs more by wordes, than they shewed by example, about the necessitie of suffering in this life. Christ might have provided for them ifne would, at least wife thinges necessarie totheir bodies, & not have fuffered them to come into these extremities of lacking clothes to their backs: meat to their mouthes, & the like. He that gaue them authoritie to doe fo many other miraeles, might have suffered them at least to have wrought fusficient maintenance for their bodies, which should bee the first miracle that wo ldlie

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Christ might have said to Peter, when he sent him to take his tribute from out of the sishes mouth. Take so much more, as will suffise your necessarie expenses, as you travell the country: but he would not, nor yet diminish the great afflictions which I have shewed before, though he loved them as deerly, as ever hee loved his own soule. All which was done (as S, Peter interpreteth) to give ye ex-

was done (as S, Peter interpreteth) to give vs example, what to follow; what to looke for what to defire: what to comfort our felues with all, in amidst the greatest of our tribulations.

46 The Apostle vseth this, as a principal con-

fideration, when he writeth thus to the Hebrews, vpon the recitall of the fufferings of other Saints before them: Wherfore we also brethren having fo great a multitude of witnesses (that have fuffered before vs) let vs laie off all burdens of finne hanging vpon vs; and let vs run by patience vnto the battle offered vs : fixing our eies vpon the author of our faith, and fulfiller of the fame, lefis who rutting the ioies of heaven before his eies, sustained patiently the crosse, contemning the shame, and confusion thereof; and therefore now fitteth at the right hand of the feat of God. Thinke vpon him (I faie ) which fustained fucha contradiction against himselse, at the handesof finners: and be not wearie, nor faint in courage, For you have not yet refifted against finne vnto

blood : and it seemeth you have forgotten that

comfortable faying, which speaketh vnto youas

A notable exhortation of the Apo-

Mat. 17.

I.Pct.z.

Hcb. 12.

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ento children: My fon, doo not contemne the discipline Prou.3. of the Lord, and be not wearie when thou art chaftened of him. For whom God loueth he chalteneth, and he whippeth euerie sonne whom hee receiueth. Perseuere therefore in the correction laid vpon Apoc.3. you. God offereth himselfe to you as to his children. For what childe is there whom the father correcteth not? If you be out of correction (wherof all his children are made partakers ) then are you bastards, and not children. All correction for the present time when it is suffered, seemeth vnpleasant and sorrowfull : but yet after, it bringeth foorth most quiet fruite of iustice vnto them that are exercised by it. Wherefore strengthen vp your wearie handes, and loofed knees: make waie to your feet, &c . That is, take courage vnto, and go forward valiantly under the croffe laid upon you. This was the exhortation of this holie captain vnto his countrime, fouldiers of Icfus Chrift,

47 Saint Iames the brother of our Lord vieth Iac. 5. another exhortation to all true Catholickes, not The exhormuch different from this in that his epittle, which tation of S. he writeth generally to al. Be you therefore patient my brethren (faith he) vntill the comming of the Lord. Beholde, the husbandman expecteth for a time the fruit of the earth fo precious vnto him, bearing patiently vntill he maie receive the same in his season: be you therefore patient, and comfort your hartes, for that the comming of the Lord will shortly draw neer. Be not sad and com-

plain not one of another. Behold, the judge is even at the gate. Take the Prophets for an example of labor and patience, which spake vnto vs in the name of God. Behold, we account the blessed which have suffered. You have heard of the sufferance of lob, and you have seen the end of the Lord with him: you have seene (I saie) that the

Lord is merciful and full of compassion.

48 I might here alleage manie things more out of the scripture to this purpose, for that the scripture is most copious heerein: and in verie deed, if it should all be melted & powred out, it would yeeld vs nothing els almost, but touching the crosse and patient bearing of tribulation in this life . But I must end, for that this Chapter rifeth to be long, as the other before did: and therefore I will only for my conclusion, fet down the confession, and most excellent exhortation of olde Mathathias vnto his children in the time of the cruell persecution of Antiochus against the Iewes. Now (faith he) is the time that pride is in hir strength: now is the time of chastisement towards vs : of euersion & indignation come. Now therefore (O children) be you zealous in the lawe of God: yeeld vp your lives for the testament of your fathers : remember the workes of your ancestours, what they have done in their generations, and so shall you receive great glorie, andeternall name. Was not Abraham found faithfull in time of temptation, and it was reputed vnto him for iustice? Ioseph in time of his distresse,

8.Mac.2.

Gen,12.

Gen.41.

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(257) The fecond Chapter.

Of tribulation

kept Gods commaundementes, and was made Lord ouer Fgypt. Phinees our father, for his zeale Num.25. towardes the lawe of God received the tellament of an euerlasting priesthood. Iosue for that Tosu. T. he fulfilled Gods word, was made a captaine oper all Israell. Calcb for that hee testified in the ludge. 14. Church, received an inheritance. David for his mercie obtained the feat of an eternal kingdom, 2.Reg.2, Elias for that he was zealous in zeale of the law, 4.Reg.t. was taken up to heauen . Ananias , Azarias , and Misaell, through their beliefe, were deliuered Dang. from the flame of the fire. Daniell for his fimplicitie was delivered from the mouth of the lions, Dang. And so doe you run ouer, by cogitation, al generations; and you shall see that all those that hope in God shall not be vanquished. And doe you not feare the wordes of a finfull man : for his glotie is nothing els but dung and wormes : to daie heis great and exalted, and to morrowe he shall not be found : for he shall returne vnto his earth againe, and all his fond cogitations shall perish. Wherefore take courage vnto you (my children) and plaie the men in the name of GOD. For therein shal be your honor and glory. Hitherto are the wordes of Mathathias, which shall suffice, for the end of this chapter.



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(258) The fecond part.

## CHAP. III.

Of the third impediment that letteth men from resolution : which is , the lone of the world.

S the two impedimentes remooued before, be indeed great stayes to manie men from the resolution we talke of : fo this that nowe I take in hand, is not onely of it felfe a strong impediment, but also a exc

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great cause and common ground (as it were) to all the other impedimentes that be . For if a man could touch the verie pulse of all those, whorefuse, or neglect, or defer this resolution: he should finde the foundation thereof to be the love of this worlde, whatfoeuer other excuse they pretend besides. The noble men of Iewrie pretended fear to be the cause why they could not resolue, to confesse Christ openly : but Saint Iohn that felt their pulse, vttereth the true cause to have been: For that they loued the glorie of men, more than the glorie of God. Demas that for sooke Saint Paule in his bandes, euen a little before his death, pretended another cause of his departure to Thessa-Ionica, but Saint Paule faith it was : Quia dibgebat hoc seculum: For that he loued this world. So that this is a generall and vniuerfall impediment, and more indeed dispersed, than outwardly appeereth: for that it bringeth foorth divers other excules

John.12.

3.Tim.4.

excuses, thereby to couer hir felfe in manie men.

2 This may be confirmed by that most excel- Mat. 13 lent parable of Christ, recorded by three Euan-Mar.4. gelittes, of the three fortes of men which are to Luc.8. be damned, and the three causes of their damnation : whereof the third and last, and most generall (including as it were both the rett ) is, the love of this world . For the first fort of men, are compared to a high waie, where all feede of life that is fown, either withereth presently, or else is eaten up by the birdes of the aire: that is (as Christ expoundeth it ) by the Diuell in carelesse men, that contemne whatfoeuer is faide vnto Theexpolithem; as infidels, and all other obstinate & con-tion of the temptuous people. The second fort are compa-parable of red to rockie grounds, in which for lack of deepe the feede. mote, the feed continueth not : whereby are fignified, light and vnconstant men, that now chop in, and now run out: now are feruent, and by and by key-cold again: and fo in time of temptation, they are gone. The third fort are compared to a field, where the feede groweth vp, but yet there are so many thornes on the same ( which Christ expoundeth to be the cares, troubles, miseries, & deceineable vanities of this life ) as the good

corne is choked vp: and bringeth foorth no fruit.

By which last wordes our Saujour fignifieth, that

wherefoeuer the doctrine of Christ groweth vp,

and yet bringeth not foorth due fruite : that is, wherefoeuer it is received and imbraced ( as it is among al Christians) and yet bringeth not foorth good

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good life: there the cause is, for that it is choked with the vanities of this world.

The impor- 3 This is a parable of marueilous great imsance of this portance, as may appeare, both for that Christ, afparable. ter therecital thereof, cried out with a loud voice: He that hath eares to heare, let him heare: as also for

Mat. 13.

He that bath eares to heare, let him heare: as also for that he expounded it himselfe in secrete onely to his Disciples: and principally, for that before the exposition thereof, hee yeth such a solemne preface, faying: To youit is given to knowe the mysteries of the kingdome of heaven, but to others not: for that they feeing doe not fee, and hearing doe not heare, nor understand. Whereby Christ fignifieth, that the understanding of this parable, among others, is of fingular importance, for conceiuing the true mysteries of the kingdome of heaven: & that manie are blind, which seeme to see: and many deafe and ignorant, that seeme to heare and know: for that they understand not well the mysteries of this parable. For which cause also, Christ maketh this conclusion before hee beginneth to expound the parable: Happie are your eies that see, and blessed are your eares that heare. After which woordes he beginneth his exposition, with this admonition: Vos ergo audite parabolam: Doe you therefore heare & understand this parable.

4 And for that this parable doth containe & touch so much indeed, as may or needeth bee saide, for remooning of this great and daungerous impediment of worldly loue: I mean to stay my selfe onely uppon the explication thereof in

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this place, and will declare the force and trueth of certaine wordes here vttered by Christ of the world and worldly pleasures: and for some order and methods fake, I will drawe all to these fixe pointes following. First, how, and in what sense all the world and commodities thereof are vani- The parts of ties, and of no value (as Christ here fignifieth) and this chapter. consequently, ought not to be an impediment, to let vs from fo great a matter, as the kingdom of heaven, and the feruing of God is. Secondly, how they are not onely vanities, and trifles in themselues; but also, deceptions, as Christ saith: that is, deceites, not perfourming to vs indeede, those littletrifles which they doe promise . Thirdly how they are Spina, that is pricking thornes, as Christ faieth, though they feeme to worldly men to bee most sweete and pleasant. Fourthly, how they are erumna, that is, miseries, and afflictions, as also Christes wordes are . Fiftly : Quemodo suffocant; how they strangle or choke vs, as christ affirmeth. Sixtly, how we may vie them notwithflanding, without these dangers and euils, and to our great comfort, gaine, and preferment.

And touching the first, I do not fee howe it may be better prooued, that all the pleasures and The first goodlie fhews of this world are vanities, as Christ part how all here faieth : than to alledge the testimonie of the world is one which hath proued them all: that is, of one which speaketh not of speculation, but of his owne proofe and practife, and that is king Salomon: of whom the Scripture reporteth woon-

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2.Par. 9. The worldly pro peritie of king Sa. Lomon.

derfull matters, touching his peace, prosperitie, riches, and glorie, in this world: as that all the kinges of the earth defired to fee his face, for his wisedome and renowmed felicitie: that all the princes living belides, were not like him in wealth: that he had fixe hundred, fixtie and fixe talentes of golde (which is an infinite fumme) brought him in yeerely, befides all other that hee had from the kinges of Arabia, and other Princes . that filuer was as plentifull with him as heaps of stones, and not esteemed, for the great ftore, & abundance he had thereof: that his place and iewels had no end: that his feat of Maieffie, with stoles, lions to beare it vp, and other furnis ture, was of golde, paffing all other kingly feates in the world: that his precious apparell, and armor was infinite: that he had all the kinges, from the river of the Philistians, vnto Egypt, to feme him : that hee had fortie thousand horses in his stables to ride, and twelve thousand chariotes, with horses and other furniture readie to them, for his vie : that hee had two hundred speares of gold, borne before him, and fixe hundred crowns of golde, bestowed in euerie speare : as also three hundred bucklers, and three hundred crownes of golde, bestowed in the gilding of euerie buck-& eury co- ler: that he spent euerie daie in his house, a thoufand, nine hundred, thirtie and seuen quarters of meale, and flower: thirtie oxen: with an hundred Wethers, befides all other flesh: that he had feuen hundred Wiues, as Queenes, and three hundred

3. Reg.4. 30. Cori fimile, or 60 Corifarina: rus is \* 21. quarters and od.

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3.Reg.11. Eccle. 1.

hundred others, as concubines. \* All this, and

much more doth scripture report of Salomons worldly wealth, wisdome, riches, & prosperitie: which he hauing tafted and vied to his fill, pronounced yet at the laft this fentence of it al: Vanitas vanitatum, & omnia vanitas: Vanity of vanities, & all is vanitie. By vanity of vanities, meaning (as S. Ierome interpreteth, the greatnesse ofthis vanitie, about all other vanities that may bee deuised.

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three adred thinke hee ment but II. for a Coras according to Ioscphus is recknned to bee 738. of our gallons: which make of our measure II. quarters, four bushels, one peck. So 900. being taken out of the tosall sum, she residue shat remainesh doth agree well with this accomptifor is maketh 1037. quarters, fix bushels, swo pecks. But of this kinde of measure the judgement of the learned doth varie much, and it would aske a long difcourse to beate out the more likely opinion, by conference of places and meafures together . By the account of Saint Ierom it commeth farre short: that is, but to 232. quarters, fix bushels and a balfe.

6 Neither onely doth Salomon affirme this Salomons thing, but doth proue it also by examples of him- faieng of felfe. I have beene King of Ifraell in Ierufalem himselfe. (faith he) and I purposed with my selfe to seeke out by wisedome all things: and I have seene, that all vnder the funne, are meere vanities, and affliction of spirit. I said in my hart, I will go and abound in delightes, and in every pleasure that may be had: And I faw that this was also vanitie. Itooke great workes in hand, builded houses to my felfe, planted vineyeardes, made orchardes and gardens, and befet them with all kinde of trees : I made me fish-pondes to water my trees: I possessed feruants and hand-maides, and had a great familie, great heardes of cattell, aboue

anie that euer was before me in Iemfalem : Igathered togither gold & filuer, the riches of kings and prouinces: I appointed to my felfe fingers. both men and women, which are the delites of the children of men: fine cups alfo to drinke wine withall: and whatfoeuer my cies did defite, Ides nied it not vnto them : neither did I let my heart from ving anie pleafure, to delite it felfe in thele thinges which I prepared. And when I turned my felfe to all that my handes had made, and to all the labors, wherein I had taken fuch paine and fweat: I faw in them all, vanitie, and affliction of the mind.

7 This is the testimonie of Salomon, vpon his owne proofe in these matters: and if he had spoken it vpon his wifedome onely (being fuch asit was) we ought to beleeve him : but much more, feeing he affirmeth it of his owne experience. But yet, if anie man bee not mooued with this : let vs bring yet another witnes out of the newe tellsment, and fuch a one, as was privile to the opinis on of Christ heerein: that is, Sainct John the E. uangelist, whose wordes are these: Do not love the world, not those things that are in the world if any man lone the world, the lone of God the father is not in him. For that , all which is in the world , is either concespiscence of the flesh, or concupiscence of the eies, or pride of life. In which wordes, S. Iohn befide his threat against such as love and followe the world, reduceth all the vanities thereof, vnto three generall pointes or branches: that is, to concupifcence of

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the flesh (wherein he comprehendeth all carnall Three genepleasures) to concupiscence of the eies (wherein ral points of he conteineth all matters of riches:) and to pride worldlie vaoflife, whereby he fignifieth the humor, and dif- nitie. ease of worldly ambition . These then are three generall and principall vanities of this life, wherin worldly men do weary out themselues, ambition, couetouines, and carnal pleasure: whereunto al other vanities are addressed, as to their Superiors. And therfore it shal not be amisse to consider of these three in this place.

8 And first to ambition or pride of life belon- Vain-glories geth vain-glorie, that is,a certain disordinate defire to be well thought of, well spoken of, praised, and glorified of men : and this is as great a vanitie (though it bee common to manie) as if a man should run vp and downe the streets, after a feather flying in the aire , toffed hither and thither, with the blafts of infinite mens mouthes. For as this man might wearie out himselfe before he gat the thing which he followed, and yet when hee had it, he had gotten but a feather: fo a vain-glotious man may labor a good while, before he attain to the praise which he defireth, and when he hath it, it is not woorth three chippes : being but the breath of a few mens mouthes, that altereth vpon euerie light occasion, and now maketh him great, now little, now nothing at all . Christ himfelfe may be an example of this: who was toffed to and fro in the speech of men : some said he was a Samaritan, and had the divel: other faid he was

a pro-

Mat.27.

a prophet: other said he could not be a prophets or of God: for that he kept not the sabboth daies others asked, if he were not of GOD, howe he could doo so many miracles? So that there was a schissm or division among them, about this matter, as S. Iohn affirmeth. Finally, they received him into Hierusalem, with triumph of Hosanna, casting their apparell under his seete. But the sriday next ensuing, they cried Crucifige against him and preferred the life of Barrabas a wicked murderer before him.

9 Now my friend, if they dealt thus with Christ,

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Mat.21. Mar.11. Mat.27. Luc.23.

John.9.

which was a better man than ever thou wilt be and did more glorious miracles, than ever thou wilt do, to purchase thee name & honor-with the people, why dooft thou fo labor, & beat thy felfe about this vanitie of vain-glorie? Why dooft thou cast thy trauels into the wind of mens mouthes Why dooft thou put thy riches in the lips of mutable men, where euerie flatterer may rob theeof them? Haft thou no bettera cheft to locke them vp in? Saint Paul was of another mind, when hee faid: I esteeme little to be indged of you, or of the daie of man : and he had reason surely . For what careth he that runneth at tilt, if the ignorant people give fentence against him, so the judges give it with him? If the blind man, in the waie to Iericho, had depended of the liking and approbation of the goers by , hee had neuer received the benefite of his fight: for that, they diffuaded him from rusning, and crying so vehemently after Christ. It's a mi-

1.Cor.4.

Luc.18.

amiferable thing for a man to bee a windmill. which maketh no meale, but according as the blaft indureth. If the gale be ftrong, hee furgeth about lustilie : but if the wind flack, hee relenteth presently. So praise the vain-glorious man, & yee make him run. if he feele not the gale blow, hee is out of hart he is like the Babylonians , who with Dan. 3. alittle fweete musicke, were made to adore anie thing whatfoeuer.

To The Scripture faith moft truelie. As filmer Pro. 27. is tried in the fire by blowing to it: fo is a man tried in the mouth of him that praiseth. For as filuer, fit be good, taketh no hurt thereby but if it be cuil, it goeth al into fume: for a vain man, by praise and commendation. Howe many have wee feene puffed vp with mens praifes, and almost put beside themselves, for ioy thereof: and yet afterward brought down, with a contrarie wind, and driven full neer to desperation by contempt? How many doe we pfalms, fee dailie (as the Prophet did in his daies) coinmended in their finnes, and bleffed in their wich kednes? How many palpable & intollerable flatteries do we heare both vied, & accepted dailie, and no man crieth with good king Dauid: Amase Pfalm. 140. with this oil and ointment of sinners let it not come voon my bead? Is not all this vanitie? Is it not madnesse Pfal. 39. as the Scripture calleth it? The glorious angels in heauen seeke no honour vnto themselues, but all vnto God: & thou poor worm of the earth defirett to be glorified? The foure & twentic elders in the Apocalyps took off their crownes, and cast them Apoc. 4.

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fire of rusat the feet of the lamb; and thou wouldest plucke fortie from the lamb to thy felfe, if thou couldest. O fond creature! How truely faith the Prophete

Psalm. 143. Homo vanitati similis factus est: A man is made like vnto vanitie. That is, like vnto his owne vanitie: as light as the verie vanities themselues, which hee followeth. And yet the wise man more expressie, In vanitate sua appenditur peccator: The sinner is wei
Eccl. 23. edin his vanitie. That is, by the vanitie, which he

1.23. edin his vanitie. That is, by the vanitie, which he followeth, is seen how light and vaine a sinner is.

Worldly honor and promosion.

bition, is desire of worldly honour, dignitie, and promotion. And this is a great matter in the fight of a worldly man; this is a lewell of rare price, and woorthie to be bought, euen with any labor, trauell, or perill what soener. The loue of this letted the great men, that were Christians, in Iewrie, from confessing of Christ openlie. The loue of this letted Pilat from deliuering Iesus, according as in conscience he saw he was bound. The loue

Iohn. 19.

Iohn.II.

of this letted Agrippa, and Festus, from making themselves christians, albeit they esteemed Pauls doctrine to be true. The loue of this letteth infinite me dayly from imbracing the means of their saluation. But (alas) these men do not see the vanitie hereof. S. Paul saith not without just cause,

1. Cor. 14. Nolite esse pueri sensibus: Be you not children in underflanding. It is the fashion of children to esteeme more of a painted bable, than of a rich iewel. And such is the painted dignitie of this world: gotten with much labor: maintained with great expen-

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ces: and loft with intollerable griefe, & forrowe. For better conceiuing wherof, ponder a litle with thy felfe (gentle reader) any state of dignitie that thou wouldest defire; and thinke how many haue had that before thee. Remember how they mouted vp, and how they descended downe againe: and imagine with thy felfe, which was greater, either the loy in getting, or the forrow in leefing it. Where are now al these Emperors, these kinges, these princes & prelats, which rejoyced so much once, at their own aduancement? Where are they now I fay? Who talketh or thinketh of them? Are they not forgotten, & cast into their graves long ago? And doe not men boldly walke ouer their heads now, whose faces might not be looked on without fear, in this world? What then have their dignities done them good?

12 It is a wonderfull thing to confider the va- The vanitie nitie of this worldly honour. It is like a mans own honour. shadow, which the more a man runneth after, the more it flieth: and when he flieth from it, it foloweth him againe: and the onely way to catch it, is to fal down to the ground vpon it. So we fee, that those men which desire honour in this world, are now forgotten: and those which most fled from it, and cast themselves lowest of all men, by humilitie, are now most of all honored; honoured (I fay) most, even by the world it selfe, whose enemies they were, while they lived For who is honored more now, who is more commended and remembred, than S. Paul, and his like, which fo

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Pfalm. 138.

much despised worldly honour in this life, according to the saying of the Prophet: Thy friends (O Lord) are too too much honored. Most vaine then is the pursuit of this worldly honor, and promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is void of great danger, both in this life, & in the life to come, according to the saying of Scripture: Most severe inagement shall be used upon those that are over others: the mean man shall obtain mercie: but the great of strong

shall suffer torments strongly.

Worldly nobilitie.

5ap.6.

Iob, 17.

13 The third vanitie that belongeth to ambition or pride of life, is nobilitie of flesh and blood: a great pearle in the eie of the world but indeede in it felf, and in the fight of God, a meere trifle & vanitie. Which holie lob wel understood, when he wrote these words: I said unto rottennes, thou art my father: and unto wormes, you are my mother & si-Sters. He that will behold the gentrie of his anceftors, let him looke into their graues, and fee whether Iob faith truly or no. True nobilitie was neuer begun, but by vertue and therfore, as it is atestimonie of vertue to the predecessors: so is itanother of vertue vnto the fucceffors. And he which holdeth the name thereof by descent, without vertue, is a meere monster, in respect of his anceftors: for that he breaketh the limits of the nature of nobilitie. Of which fort of men, God faith by one Prophet: They are made abominable, even as the things which they love: their glorie is from their nativitie, from the bellie, and from their conception.

Ofc. 9.

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(271) The third Chapter. Of the world

14 It is a miserable vanitie to go beg credit of dead men, when as wee deferue none our felues: to seeke up old titles of honor from our ancestors, we being vtterly vncapable thereof, by our owne bale maners & behauior . Christ cleerly confounded this vanitie, when being descended himselfe of the greatest nobilitie, that ever was in this world: and besides that, being also the Sonne of God, yet called he himselfe ordinarily, the son of man: that is, the sonne of the virgine Marie (for o- Mat. 8.20) therwise he was no son of man ) and further than 22.26. this also, called himselfe a shepheard, which in lohn. the world is a name of contempt. He fought not vp this and that olde title of honor, to furnish his stile withall, as our men do. Neither when he had to make a king first in Israell, did he seeke out the ancientest blood: but tooke Saul, of the basest 1. Reg 9. tribe of al Ifrael: and after him Dauid the poorest shepheard of all his brethren. And when he came into the world, he fought not out the noblest men to make princes of the earth: that is, to make Apostles:but tooke of the poorest, & simplest, ther- Mat.4. by to confound as one of them faith) the foolish Pfal.44. vanitie of this world: in making fo great account 1.Cor.t. of the preeminence of a little flesh and blood, in this life.

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19 The fourth vanitie that belongeth to ambi- The vanitie tion, or pride of life, is worldly wisdome, whereof of worldlie the apostle saith: The wisedome of this world is fallie wisdome. with God . If it bee follie , then great vanitie (no 1. Cor.L. doubt to delite fo in it, as men do . It is a strange

thing

thing to fee, how contrarie the judgementes of God are to the judgementes of men . The people of Ifraell would needs have a king (as I have faid) and they thought God would have given them presently some great mightie prince to rule ouer them:but he chose but a poor fellow, that fought affes about the countrie. After that, when God would displace this man againe for his fin:he fent Samuell to annoint one of Isai his fons: and being come to the house, Isai brought foorth his eldelt fon, Eliab, a lustie tal fellow, thinking him indeed most fit to gouerne: but God answered: Respect not his countenance, nor his tallnes of personage: for I have reiected him: neither do I indge according to the countenance of man. After that, Ilai brought in his secod fon Abinadab, and after him Samma, and fo the reft, vntill hee had she wed him seuen of his sons; Al which being refused by Samuell, they marue-

this is the man that I have chosen.

16 When the Messias was promised vnto the sewes to be a king, they imagined presently, according to their worldly wisdom, that he should be some great prince; and therefore they resusted Christ, that came in pouertie. I ames and John being yet but carnall, seing the Samaritans contemptuously to resuse Christ his Disciples sent to them, and knowing what Christ was, thought

led, and faid: there was no mo left , but onely a lit-

tle red headed boy, that kept the sheepe, called Dauid: which Samuell caused to be sent for. And

affone as he came in fight: God faid to Samuell,

1.Reg 9.

1.Reg.16.

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Of the world

thought streight-way that hee must in revenge haue called downe fire from heaven to confume them : but Christ rebuked them, faieng: You know Luc. 9. not of what spirit you are. The Apostles preaching the crosse, and necessitie of suffering to the wife I.Cor.I. Gentils and Philosophers, were thought prefently fooles for their labors. Festus the Emperours liefetenant, hearing Paul to speake so much Ads. 26. of abandoning the world, and following Christ, faid, he was mad. Finally this is the fashion of all worldly wife men, to condemne the wifedome of Christ and of his saincts. For so the holy scripture reporteth of their own confession, being now in place of torment: Nos infensati vitam illorum afti- Sap.5. mahamus insaniam: We fond men, esteemed the lines of saints as madnesse. Wherefore, this is also great vanitie (as I haue faid) to make fuch accompt of worldly wisdome: which is not onely folly, but also madnesse, by the testimony of the holy ghost himselfe.

men of this world, were the fittest to be chosen to doe Christ service in his Church? Yet Sainct Paule saith: Non multi sapientes, secundum carnem: 1.Cor. 1. God hath not chosen many wise men according to the sless. Who would not thinke, but that a worldly wise man might easily also make a wise Christian? Yet Sainct Paule saith no: except first he become a soole: Stultus sist, vt sit sapiens: If any man 1.Cor. 3. stemewise among you: let him become a soole, to the end hemay be made wise. Vain then, and of no account

is

Of the world.

is the wisedome of this world, except it be subicct to the wifedome of God.

The venitie of beautie. Prou.31.

18 The first vanitie belonging to pride of life, is corporall beautie; whereof the wifeman faith: Vaine is beautie, and deceineable is the grace of countenance . Whereof also king Dauid vnder-

Pfal.118.

Pfale

Rood properly, when he faid: Turne awaie my eies (O Lord) that they behold not vanitie. This is a fingular great vanitie, dangerous and deceitfull : but yet greatly esteemed of the children of men: whole propertie is: Tolone vanitie : as the Prophet faith. Beautie is compared by holy men, to a painted inake, which is faire without, and ful of deadly poyfon within . If a man did confider what infinite ruins, and destructions have come, by our light giving credite thereunto: hee would beware of it. And if hee remembred what foule droffe lieth vnder a faire skin : he would little bee in loue therewith, faith one father. God hathimparted certaine sparkes of beautie vnto his creatures: thereby to drawe vs to the confideration, and loue of his owne beautie: whereof the other is but a shadow : even as a man finding a little iffue of water, may feek out the fountaine thereby; or happening vpon a small vaine of golde, maie thereby come to the whole mine it felfe. But wee like babes, delite our selues onely with the faire couer of the booke, and neuer doe confider what is written therein. In all faire creatures, that man doth beholde, he ought to read this, faith one father, that if God could make a peece of earth lo

A leffon to beread in the beautie of all creatreres.

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faire and louely, with imparting vnto it some little sparke of his beautie: how infinite faire is he himselfe, and howe worthie of all loue and admiration? And how happie shal wee bee, when wee shall come to enjoy his beautiful presence, wherof now al creatures do take their beautie?

19 If we should exercise our selves in these maner of cogitations : wee might eafilie keepe our heartes pure and vnspotted before God, in beholding the beautie of his creatures. But for that wee vie not this passage from the creature to the creator, but rest onely in the externall appearance of a deceitfull face : letting goe the bridle to foule cogitations, and fetting wilfullie on fire our owne concupifcences: hence it is, that infinite men doe perishe dailie by occasion of this fond vanitie, I call it fonde, for that euerie The vanitie childe may descrie the deceite and vanitie there- of beautie. of. For, take the fairest face in the world, wherewith infinite foolish men fall in loue, vppon the fight : and rase it ouer but with a little scratch, and all the matter of loue is gone: let there come but an ague, and al this goodly beautie is destroied:let the soule depart but one halfe houre from the bodie, and this louing face is vgly to look on: let it lie but two daies in the graue, and those which were so hot in loue with it before, will scarse abide to behold it, or come neere it. And if none of those thinges happen vnto it : yet quickly commeth on old-age, which riveleth the skin, draweth in the eyes, fetteth out the teeth, and

Of the world

and so disfigureth the whole visage, as it becommeth more contemptible now, than it was beautifull and alluring before. And what then can be more vanitie than this? What more madnesse, than eitheir to take pride of it, if I see it my selfes or to indaunger my soule for it, if I see it in of thers?

The vanisie of apparell. Eccle. 11.

20 The fixt vanitie belonging to pride oflife, is the glorie of fine apparell: against which the wife man faith : In vestitune glorieris unquam. See thou never take glorie in apparell. Of al vanities this is the greatest, which we see so common among me of this world. If Adam had neuer fallen, wee had neuer vsed apparell: for that apparell was deuised to couer our shame of nakednesse, and other infirmities contracted by that fall. Wherefore, we that take pride and glory in apparell, do as much as if a begger should glorie and take pride of the old cloutes that doe couer his fores. Saint Paul faid vnto a Bishop : If we have wherewithall to cover our felues , let vs be content . And Christ touched deepely the danger of nice apparell, when he comended so much S. Iohn Baptist for his austere attire:adding for the contradictorie : Qui mollibus vestiuntur in domibus regum sunt : Thy which are apparelled in soft and delicate apparell are in kinges Courtes. In kinges courtes of this world, but not in the kinges court of heaven. For which cause in the description of the rich man damned, this is not omitted by Christ: That he was apparelled in

1.Tim.6.

Mat. 13.11. Luc. 7.

Luc. 16.

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21 It is a wonderful thing to confider the different proceeding of God and the world herein. God was the first that ever made apparell in the Gen. t. world: and hee made it for the most noble of all our ancestours, in paradise and yet hee made it but of beaftes skinnes. And Saint Paul teftifieth Heb.ts. of the nobleft Saintes of the old teftament, that they were couered onely with goates skinnes, and with haires of Camels. What vanitie is it. then for vs, to bee so curious in apparell, and to take fuch pride therein, as we doe? We robbe and poile all creatures almost in the world, to couer our baks, and to adorne our bodies withall. From one, we take his wooll : from another, his skinne: from another, his fur and from fome other, their 'The exmen verie excrementes: as the filke, which is nothing elfe, but the excrementes of woormes. Norcontent with this, we come to fishes, and doc beg of them certaine pearles to hang about vs. We goe down into the ground for gold and filuer:& rurn vp the fandes of the fea, for precious flones: and having borrowed all this of other creatures, we iet vp and downe, prouoking men to looke vpon. vs: as if all this now were our owne. When the flone shineth vpon our finger, we will feeme (forlooth thereby to fhine . When the filuer & filkers doglifter on our backes, we looke big, as if al that beautie came from vs . And fo (as the Prophet Ffal.7% faith) we passe ouer our daies in vanitie, and doe not perceiue our owne extreme follie.

22 The fecond generall branch, which Saint Iohn

vanisie and powersie of

Iohn appointeth vnto the vanitie of this life, is Concupifcece concupifcence of the eyes: whereunto the antient fathers have referred all vanities of riches and of the eies. wealth of this world. Of this Saint Paul writeth to Timothie: Gine commaundement to the rich men I.Tim.6. of this world, not to bee high minded, nor to put hope in the uncertaintie of their riches. The reason of which speeche is vetered by the Scripture in another place, when it faith : Riches Shall not profit a manin Prou.II. the daie of renenge. That is , at the daie of death and judgement: which thing, the rich men of this world, doe confesse themselves though too late, when they erie: Divitiarum iactantia quid no bis contulit? What have the braverie of our riches pro-Sap. 5. fired vs? All which evidentlie declareth the great The vanitie vanitie of worldly riches, which can do the post and perill of worldly fesforno good at all, when he hath most neede of wealth. their helpe. Rich men have flept their fleepe (faith the Prophet and have found nothing in their handes: that Pfal.75. is,rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining themselves to have golden mountaines, and treasures : and when they awake (at the daie of their death) they finde themselues to have nothing in their handes. In respect whereof, the Prophet Baruch asketh this question: Where are they now, which heaped togither Chap. 3. gold and filner, and which made no end of their scraping togisher? And he answered himselfe immediates lie: Exterminati sunt, & ad inferos descenderunt They are now rooted out, & are gone down unto hel. To

like effect faith Saint lames : Now go to , you rich 1ac. 5.

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men: weepe, and houle in your miseries, that come upon your riches are rotten, and your gold and silver is tuftie: and the rust thereof shall be in testimonie against jou it shall feed on your flesh as fire : you have boorded up

wrath for your felues in the last day.

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12 If wealth of this worlde be not onelie fo raine, but also so perilous, as heere is affirmed: what vanitie then is it for men to fet their mindes vpon it as they do? Sainct Paule faith of himfelfer that He esteemed it all but as doong . And hee had Phil ;. great reason surely to saie so, seeing indeed they are but doong: that is, the verie excrementes of the earth, and found onely in the most barren places thereof: as they can tell which have feene lob.28. their mines. What a base matter is this then for aman to tie his loue vnto ? GOD commaunded in the olde lawe, that whatfoeuer did goe with his brest vpon the ground, should bee vnto vs in abhomination: Howe muche more then a reasonable man, that hath glewed his heart and soule vnto a peece of earth? Wee came Cap.t. innaked unto this world, and naked we must goe foorth gaine, faith Iob. The mil wheel ftirreth much about, and beateth it felfe from daie to daie, and yetatthe yeeres end it is in the fame place, as it was in the beginning: forich men let them toile and labor what they can , yet at their death must they be as poore, as at the first day wherein they were born. When the rich man dieth (faith Iob) he foal 106,27. take nothing with him, but shall close up his etes, of finde nothing. Ponerty shall lay hands upon him, and a tempest Ball

shall oppresse him in the night: a burning winde shall take him awaie, and a whirle-winde shall snatch him from his place: st shall rush upon him, and shall not force him:is shall binde his hands upon him, and shall hille ouer him. For that it feeth his place whither he must go.

24 The prophet Dauid in likewise forewarneth vs of the same, in these wordes; Be not afraid when thou seeft a man made rich, and the glorie of his bouse multiplied. For when he dieth, hee shall take no. thing with him, nor shall his glorie descend to the place whither he goeth : he shall passe into the progenies of his ancestors (that is, hee shall goe to the place where they are, who lived as hee hath doone) and world

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without end be shall see no more light.

All this and much more is spoken by the holy Ghost to fignifie the dangerous vanitie of worldly wealth; and the follie of those men, who labor so much to procure the same, with theeternall perill of their foules: as the scripture affureth vs . If so manie phisicians, as I have heere alledged scriptures, should agree togither, that fuch, or fuch meates were venemous and peril fome: I thinke few would give the adventureto eat them, though otherwise in tast they appeared sweet and pleasant, How then commeth it to passe, that so manie earnest admonitions of God himselfe, cannot staie vs from the love of this daungerous vanitie? Nolite cor opponers, faith God by the Prophet: that is: Lay not your heart unto the love of riches: Qui diligit aurum instificabitur, faith the wise man : Hee that loueth gold

Pfal.61.

Eccle.31.

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gold shall never be instified. I am angrie greatly vpo rich Cap.t. nations, faith God by Zacharie . Christ faith: Amen Mat. 19. dicovobis, quia dines difficile intrabit in regnum calorum: Truely I say unto you sthat a rich man shal hardly get into the kingdome of heaven. And againe: Wobe to yourschmen, for that you have received your consolatio Luc.6. in this life. Finally S. Paul faith generally of al, and to all: They which will be rich, do fall into temptation, of 1. Tim. 6. mto the snare of the dinell, and into manie unprofitable and burefull defires, which doe drown men in destruction and perdition, 1000 nd of

- 26 Can any thing in the world bee spoken more effectually, to diffuade from the love of riches, than this? Must not here now the couetous men, either denie God, or condemne themselues in their own consciences? Let them go, & excuse themselues, by the pretence of wife, and children, as they are woont, faying : They meane nothing elfe, but to prouide for their sufficiencie . Doth Christ, or S. Paul admitthis excusation ? Ought The present we so much to loue wife, or children, or other of mife and kindred, as to endaunger our foules for the fame? children re-What comfort may it bee to an afflicted father in fisfed. hel, to remember, that by his meanes, his wife & children do liue wealthie in earth? Al this is vanitle (deer brother) & meere deceit of our fpirituall enimy. For within one momerafter we are dead, we shall care no more for wife, children, father, mother, or brother, in this matter, than wee shall for a meere stranger: and one penie giuen in alms while we lived (for Gods fake) shall comfort vs

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more at that daie, than thousands of pounds beflowed ypon our kinne, for the naturall loue wee bare vnto our owne flesh and blood : the which.I would to Christ worldlie men did consider. And then (no doubt) they would neuer take fuch care for kindred, as they doo : especially vpon their death-beds: whence presently they are to depart to that place, where flesh and blood holdeth no more priudege, norriches haue any power to deliuer: but onely fuch, as were wel bestowed in the feruice of God, or given to the poor for his name fake. And this shalbe sufficient for this point of riches.

Of the vanipleasure.

27 The third branch of worldly vanities is called by S. Iohn, concupifcence of the flesh, which conteineth all pleasures and carnall recreations: sy of worldly as banketting, laughing, playing, and the like, wherwith our flesh is much delited in this world. And albeit in this kind, there is a certein measure to bee allowed vnto the godlie, for the conuenient maintenance of their health (as also in riches it is not to bee reprehended) yet, that all thefe worldly folaces are not onely vaine but also dangerous, in that excesse and abundance, as worldly men feeke and vie them , appeareth plainlie by these wordes of Christ : We be unto you which now de laugh, for you shall weep. Wo be unto you that now linein

John.16.

fil, and faciety: for the time shal com, when you shal suffer bunger. And again in S. Iohns Gospel, speaking to his Apostles, and by them to al other he saith : To Shall weepe and pule : but the world shall reioice.

John.16.

king a figne diffinctive betweene the good and the badde : that the one shall mourne in this life, and the other reioice, and make themsciues merrie.

28 The verie same doth lob confirme, both of the one, and the other fort: for of worldlinges he faith: That they folace themselves with all kinde of mufick and do passe over their daies in pleasure, of in a very 105.22 moment doe goe downe into bell. But of the godlie hee faith of his own person, That they sigh before they eat lob. 3. their bread. And in another place: That they feare all their works, knowing that God spareth not him which 105.9. offenderb . The reason whereof the wiseman yet further expresseth, saying: That the workes of good Eccle 9. men are in the handes of God: and no man knoweth by entward things ) whether love or hatred, at Gods hands: but all is kept uncertaine, for the time to come. And olde Tobias infinuateth yet another cause : when hee faieth : What ioy can I have or receises, tob. s. freing I fit here in darknesse? Speaking literally of his corporall blindnes, but yet by leaving it also to be understood of spirituall and internall darkacffe.

29 These are then the causes (besides external affliction, which God ofte fendeth) why the god- 200 good lie doe live more fad and fearefull in this life than in the 45. wicked men do, according to the counsel of faint Paul : and why alfo they figh often and weepe, as . Cor. 2. lob and Chrift doe affirme: for that they remem- 1 Cor. 7. beroften the iustice of God : their own frailty in finning: the fecret judgement of Gods predefti- John, 16.

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Making Calling and ration vncertaine to vs: the vale of miserie and desolation, wherein they live ble tokens thereof. Rom 8.30. And so here: which made even the far is it not uncertain unto the faith
Paul saieth, though they had

Rom 8.

Eph. 4.

Mat. 24.

2. Cor. 5. & watchfulnes, feare, and trembling, and in respect whereof also, the wise man saith: It is better to goe to the house of sorrow, than to the house of feasting. And again: Where sadnes is, there is the heart of wise ment but where mirth is, there is the heart of fooles. Finallie, in respect of this the Scripture saith: Reason home.

Pro.28. in respect of this the Scripture saith: Beatus home qui semper est pauidus. Happy is the man which alwaies is fearefull. Which is nothing esse, but that which the holy Ghost commaundeth euerie man, by Micheas the Prophet: Sollicitum ambulare cumdes:

Towalke carefull and diligent with God: thinking vpon his commadements, how we keepe & observe
the same, how we resist, and mortisse our members vpon earth, and the like. Which cogitations,
if they might take place with vs, would cut off
a great deale of those worldlie pastimes, wherewith
the carelesse fort of sinners are overwhelmed: I
mean of those good selow ships of eatinges, drinkings, laughings, singinges, disputings: and other
such vanities that distract vs most.

you Hereof Christ gaue vs a most notable aduertisement, in that he wept often: as at his natiuitie, at the resuscitation of Lazarus, vppon lowsalem, and vpon the crosse. But he is neuerread

Iohn.to. Luc. 19.

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to have laught in all his life. Hereof also is our owne nativity & death a fignification: which being both in Gods handes, are appointed vnto vs, with sorrow and griefe, as we see. But the middle part thereof, that is, our life, being left in our own handes (by Gods appointment) we passe it ouer with vaine delites, neuer thinking whence wee came, nor whither we go.

3 I A wife traueler paffing by his In, though A similihe see pleasant meats offered him: yet he forbea- tude. reth vpon confideration of the price, & the iourney he hath to make: & taketh in nothing, but fo much as he knoweth well, how to discharge the next morning at his departure : but a foole laieth handes on every delicate bait that is presented to his fight, & plaieth the Prince for a night or two. But when it commeth to the reckoning: he wisheth that he had lived onely with bread & drinke, rather than to be so troubled as he is for the payment. The cultom of many churches yet is, to falt the euen of euerie feast, & then to make mery the next day, that is, vpo the festival day it fels: which may represent vnto vs, the abstinent life of good men in this world, & the mirth that they have in the world to come. But the fashion of the world is contrarie: that is, to eate & drink merily first, at the tauern: & after, to let the hoft bring in his reckoning. They eate, drinke, and laugh: and the host Storeth vp all in the meane space. And when the time commeth, that they must pay: many an hart is fad, that was pleasant before.

V. 3.

32 This

32 This the scripture affirmeth also, of the pleasures of this world: Risus dolore miscebitur, & extrema gaudy luctus occupat: Laughter shalbe mingled with forrow, comourning shalin sue at the hinder end of mirth. The diucll that plaieth the hoft in this world, & will ferue you with what delite or pleafure you defire, writeth vp all in his booke : and at the day of your departure, (that is, at your death) wil he bring the whole reckoning, & charge you with it all; and then shall follow that, which God promifeth to worldlings by the prophet Amos; Your mirth shalbe turned into mourning and lamenta-Amos.z. tion. Yea, and more than this, if you be not able to

Tob.2.

discharge the reckoning: you may chance to hear that other dreadfull sentence of Christ, in the A-Apoc.18. pocalyps : Quantum in delicis fuit, tantum dateilli tormentum: Look how much he hath been in his delites,

so much torment do you lay upon him. 33 Wherefore, to conclude this point, and ther-

withal this first part, touching vanities; truly may we say with the prophet Dauid, of a worldly minded man : Univer fa vanitas omnis homo vinens : The Pfal,38. life of such men conteineth all kinde of vanitie. That is, vanitie in ambition, vanitie in riches, vanitie in pleasures, vanitie in al things which they mostesteeme . And therefore I may well end with the words of God, by the prophet Esaie: Va vobis, qui Esai.59. trahitis iniquitatem in funiculis vanitatis: Wo be unto

you, which doo draw wickednesse in the ropes of wante. These ropes are those vanities of vainglorie, promotion, dignitie, nobilitie, beauty, riches, delites, vain-glorie.

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and other before touched: which alwaies drawe with them fom iniquitie and fin. For which cause Dauid faith vnto God: Thou hatest (O Lord obser- Pfal.3. ners of superfluous vanities. And lastly for this cause the holy Ghost pronounceth generally of al men: Beatus vir qui non respexit in vanitates , d'insanias Pfal. 39. falfas: Bleffed is that man, which hath not respected vanities, and the false madnes of this world.

34 Now come I then to the second part proposed in this chapter : to shewe howe this world, How worldly with the commodities thereof, are not only vanities, but also deceites (as Christ termeth them) for also deceises. that indeed they performe not vnto their follow- Mat.13. ers, those idle vanities which they doo promise. Wherein the world may be copared to that wretched and vngratefull deceiuer Laban: who made Gen.29. poore Iacob to serue him seuen yeres for faire Ra- fer of the chel, and in the end deceived him with foule Lia. world. What false promises doth the world make daily? To one it promiseth long life and health: and cutteth him off in the midst of his daies. To another it promiseth great wealth, and promotion: and after long service, performeth no part thereof. To another it promiseth great honor by large expences: but vnder hand it casteth him into contempt by beggarie. To another it affureth great aduancemet by marriage: but yet neuer giueth him abilitie to come to his defire. Goe you ouer the whole world:behold countries: view prouinces: looke into cities: harken at the doores and windowes of private houses: of princes pallaces: of

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of secret chambers: & you shall see and heare not thing, but lamentable complaintes: one, for that he hath lost, another for that he hath not woon, a third for that he is not satisfied, ten thousand for that they are deceived,

The false promise of renowm,

35 Can there be a greater deceit (for examples fake) than to promife renown, and memorie, as the world doth to hir followers: and yet to forget them assoone as they are dead? Who doth remember now one of fortie thousand iollie fellowes in this world; captains, fouldiers, counfellers, dukes, earles, princes, prelats, and emperors; kinges, and queenes, lordes, and ladies? Who remembreth them I fay? Who once thinketh or speaketh of them now? Hath not their memorie perished with their sound, as the Prophet saith? Did not lob promise truely, that Their rememberance should be as ashes troden under foote? And Dauid, that They should be as dust blowen with the winde? Diuers men there haue beene ere this, that haue been verie mean in common accout : and yet because they have labored to bee ynknowen to the world, therefore the rather the world both remebreth, and honoreth now the memorie of them, But many a king and emperor haue striued & labored all their life, to be known in the world, and yet are now forgotten . So that the world is like in this point (as one faith) vnto a couetous & for-

getfull hoft, who if he fee his old ghest come by in beggarly estate, all his monie being spent; hee maketh semblance not to know him. And if the

Pfalg.

Iob.13. Pfal.1,

A comparison.

ghest maruel thereat, and say, that hee hath come often that waie, and spent much monie in the house: the other answereth, it may be so, for there paffe this way so many, as we vie not to keepe account thereof. But what is the way to make this hoft to remember you (faieth this Author?) The waie is to vie him ill as you passe by : beate him well, or doe some other notable injurie vnto him. and hee will remember you, as long as he liveth, and manie times will talke of you, when you are farre off from him.

36 Infinite are the deceites, and diffimulati- What the ons of the worlde . It feemeth goodlie, faire, and deceirs of the gorgeous in outward shewe: but when it commeth to handling, it is nothing but a feather: when it commeth to fight, it is nothing but a shadowe; when it commeth to waight, it is nothing but smoke: when it commeth to opening, it is nothing but an image of plaister worke, ful of old rags and patches within. To knowe the miseries of the worlde, you must go a litle out from it. For, A smillas they which walke in a mist, doe not see it so rude. well, as they which stand vpon an hill from it : fo fareth it in discerning the world: whose propertie is, to blinde them that come to it, to the ende

waie to escape from his tyrannic. 37 After the worlde hath once beereft the worldling of his spirituall fight, that hee can

they may not fee their owne estate: euen as a ra-

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Math.4.

3.Reg.22.

iudge no longer, betweene good and euill : vanitie, and veritie: then it rocketh him afleep, at eafe and pleasure : it bindeth him sweetely : it deceiueth him pleasantly, it tormenteth him in great peace and rest: it hath a proud spirite straightwaies to place him in the pinacle of greedie ambition, and therehence, to shewe him al the dignities and prefermentes of the worlde : it hath twentie false merchantes, to shew him in the dark the first and former ends, of fair & pretious cloths. (But he may not look into the whole peeces, nor carrie them to the light. ) It hath foure hundred false prophetes to flatter him as Achab had, which must keepe him from the hearing of Micheas his counsell: that is, from the remorfe of his owne conscience, which telleth him truth: it hath a thousand cunning fishers, to laie before him pleasant baites, but all furnished with dangerous hookes within: it hath infinite strumpets of Ba-

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Apo.17.

3.Reg. 20.

Luc.22.

him in the braine when he falleth asleepe. It hath in eueric corner, a flattering Ioab, to imbrace with one arme, and kill with the other. A false Iudas, to giue a kisse, and therewith to betray. Finally, it hath all the deceites, all the dissimulations, all the flatteries, all the treasons, that possibly may be deuised. It hateth them, that love

bylon, to offer him drinke in golden cups, but all

mingled with most deadly poison: it hath in eue-

rie doore an alluring Iahell, to intife men into the

milke of pleasures and delites, but all haue their

hammers and nailes in their handes, to murder

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it: deceiueth them, that truft it : afflicteth them, that serue it: reprocheth them, that honour it: damneth them, that follow it: and most of all forgetteth them, that labour and trauell most of all forit. And to be briefe in this matter, doe you what you can for this world, and loue it, & adore it, as much as you will : yet in the ende you shall finde it a right Nabal : who after many benefites received from Dauid, yet when Dauid came to have neede of him, he answered: Who is Danid? Or 1. Reg. 25. who is the sonne of I saie, that I should know him? Vpon great cause then saide the Prophet David : Oyon shildren of men, how long will ye be so dull harted ? Why doe you loue vanitie, and seeke after a lie? Hee calleth the world not a liar, but a lie it felfe: for the exceeding great fraud and deceit, which it vieth.

38 The thirdename or propertie that Christ ascribeth vnto the pleasures and riches of the How pleaworld, is, that they are thornes: of which S. Gre- fures of the gorie writeth thus: Who euer would have belee- world are used me, if I had called riches thornes. uedme, if I had called riches thornes: as Christ Hom. 15. in here doth, leing thorns do prick, and riches are fo Ewang. pleafant? And yet furely they are thorns: for that, with the pricks of their carefull cogitations, they teare, and make bloodie the mindes of worldlie men. By which wordes, this holy father fignifieth, that even as a mans \* naked bodie, toffed and \* But the tombled among many thornes, cannot bee but werdes of

clare, that it is another thing that he did speciallie respect therein: that is the choaking or destroying of such corne as was sowne among them : and the viter extinguishing, or great hindering of all good motions of the spirite of God, in ell those that are worldly minded.

much

much rent and torne, and made bloodie with the prickes thereof: so a worldly mans soule bea-

ten with the cares and cogitations of this life,

cannot but be vexed with reftles pricking of the fame, and wounded also with many temptations of finne, which doe occur. This doeth Salomon ( in the places before alleadged ) fignifie, when he doth not onely call the riches and plea-Ecc. 1.2.3.4 fures of this world: Vanitie of vanities, that is, the greatest vanitie of all other vanities: but also Affliction of spirit: giuing vs to understand, that where these vanities are, and the love of them once entered: there is no more the peace of God, which. passeth all vnderstanding : there is no longer rest, or quiet of minde: but warre of defires : vexation of thoughtes: tribulation of feares: pricking of

> cares: vnquietnesse of soule: which is indeede a most miserable and pitifull affliction of spirit.

A compari-Son.

Phil.4.

39 And the reason hereof is, that as a clocke can neuer stand still from running, so long as the peazes do hang therat: fo a worldlie man, hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as peazes vpon the clock, can neuer haue rest, or repose daie or night, but is inforced to beat his braines, when other men fleep, for the copassing of those trifles, wherewith heis incobred. Oh, how manie rich men in the world do feel to be true, that I now faie? Howe manie ambitious men doe proue it dailie, and yet will not deliuer themselues out of the same?

40 Of all the plagues sent vnto Egypt, that of the

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mit bri the flies was one of the most troublesome, and Exod. 8. filtidious. For they never suffered men to rest: but the more they were beaten off, the more

they came vpon them. So, of all the miseries, and vexations, that God laieth vpon worldlinges, this is not the least, to be tormented with the cares of that, which they esteeme their greatest felicitie:

and cannot beat them off, by anie meanes they can deuise. They rush vpon them in the morning, as soone as they awake, they accompanie them

in the daie, they for fake them not at night, they followe them to bed, they let them from their fleepe, they afflict them in their dreames : and fi-

nally, they are like to those importune and vnmercifull tyrants, which God threatneth to wickedmen, by Ieremie the Prophet, Quinotte ac Ierem. 16.

die non dabunt requiem : Which shall give them no rest, either by daie or night: and the cause hereof, which God alleadgeth in the same chapter, is : Quia abstuli pacem meam à populo isto (dicit Dominus) miseri-

cordiam & miserationes: For that I have taken awaie my peace from this kind of people ( saith God) I have taken awaie my mercie and commiseration: a verie hea-

uie sentence to all them that lie under the yoke, and bondage of these miserable vanities.

41 But yet the Prophet Efaie hath a much Efai. 59. more terrible description of these mens estate, They put their trust in things of nothing, & do talk vanities: they conceine labor and bring forth iniquitie: they breake the egs of serpentes, and weave the webbes of spiders: he that shall eas their egs shal die: and that which is

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The explication of the wordes of Efaie.

hatched hence, shall be a cocatrice : their webs shall not m ike cloath, to couer them; for that their works are und profitable: and the worke of iniquitie is in their handes. These are the wordes of Esaie, declaring vnto vs: by most sufficient similitudes, howe dangerous thorns the riches and pleasures of this world are. And first he faith : They put their hope in thinges of nothing and do talke vanities: to fignifie, that he meaneth of the vanities, and vaine men of this world: who commonly do talk of the things which they loue best, and wherein they place their greatest affiance. Secondly he faith: They conceine labor, of bring foorth miquitie. Alluding herein, to the childbirth of women, who first doe conceiue in their womb:and after a great deale of trauell, do bring foorth their infant : fo worldly men, after a great time of trauell and labour in vanities, doe bring foorth no other fruit, than finne and iniquitie; Forthat is the effect of those vanities, as he speaketh in the same chapter, crying out to such kind of men : Wo bee unto you , which doe draw iniquitie in the ropes of vanitie.

bly, hee vieth two other similitudes, saying: They breake the egs of serpents, and do we are the webs of spiders. Signifieng by the one the vanitie of these worldly cares: and by the other, the danger there of. The spider wee see, taketh great paines and labour many daies togither, to we are herselfe a web, and in the end, when all is done, commethat pusse of winde, or some other little matter, and

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breaketh all in peeces. Euen as he in the Gospell, which had taken great trauell and care, in hea- Luc.12. ping riches togither, in plucking downe his olde barnes, building vp of newe: and when he was come to fay to his foule, Now be merie: That night his foule was taken from him , and all his labour loft. Therefore Esaie faith in this place, that The webs of these weavers shall not make them cloth to cover them withall: for that their workes are unprofitable.

43 The other comparison conteineth matter of great danger and feare. For as the bird that fitteth vpon the egs of serpentes by breaking and hatching them, bringeth forth a perillous brood, tohir owne destruction : so those that fit abroode vpon these vanities of the world (faith Esay) doe hatch at last their owne destruction. The reason whereof is (as he faith) For that the worke of iniquitie is in their hande . Still harping vpon this ftring, that a man can not love and follow these vanities, orintangle himself with their ropes (as his phrase is)but that he must indeede drawe on much iniquitie therewith: that is , hee must mingle much finne and offence of God with the same : which effect of fin, because it killeth the soule, that confenteth vnto it, therefore Esaie compareth it vnto the broode of serpentes, that killeth the birde which bringeth them forth to the world. And finally, Moifes vieth the like similitudes, when hee faith of vaine and wicked men, Their vineyardis the vineyard of Sodomites, their grape is the grape of Deut.36. gall, and their clusters of grapes are most butter: their

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nd 3wine is the gall of Dragons, and the poy fon of Cocatrices uncurable. By which dreadfull and lothfoin comparisons hee woulde give vs to vnderstand, that the sweet pleasures of this world are indeed deceites, and will prooue themselues one daie most bitter and dangerous.

44 The fourth point that we have to confi-

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The fourth world is mi-Serie.

der, is, how this word, arumna, that is, miferie and pari, how the calamitie, may be verified of the world, and the felicitie thereof . Which thing though it may appeare sufficiently by that, which hath beene faid before, yer will I (for promise sake) discusse ita little further in this place, by some particulars. And among manie miseries which I might heere recount : the first, and one of the greatest is,the breuitie and vncertaintie of all worldly prosperitie. Oh, how a great a miserie is this vnto a worldly man, that would have his pleafures, conflant and perpetuall! O death, how bitter is thy remembrance (faith the wife man) unto a man that has peace in his riches? We have feen many men adua ced, and not indured two months in their profpefitie: we have heard of divers married in great ioy, and have not lived fix daies in their felicities we have read of strange matters in this kind, and we see with our eies no few exaples daily . What

Eccl.41.

Bremitie.

a grief was it (thinke you) to Alexander the great, that having subdued in twelve yeeres, the most part of all the world, should then be inforced to

die, when he was most desirous to live : and when hee was to take most ioy, and comfort of his

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Of the world.

victories? What a forrow was it to the rich man in the Gofpell, to heare vpon the fudden: Hae no= Luc, ta. the: Enen this night thou must die ? What a miserie will this bee to many worldlinges, when it commeth? Who now build pallaces, purchate lands, heap vp riches, procure dignities, make marriages, ioine kindreds, as though there were neuer an end of these matters? What a dolefull day wil this be to them(I faie) when they must forgoe all these thinges, which they so much love? When they must bee turned off, as Princes Mules are woont to bee, at the journeyes ende: that is, their treasures taken from them, and their gauld backs onely left vnto themselves? For as wee see these A compart Mules of Princes go, al the day long, loaden with fon, treasure, and couered with faire cloathes, but at night shaken off, into a forry stable, much brused and gauled, with the carriage of those treasurest forich men that paffe through this world, loden with gold, and filuer: and doe gaule greatly their foules in carriage thereof, are despoyled of their burden at the day of death : and are turned off. with their wounded consciences, to the lothsom stable of hell and damnation.

45 Another miserie joined to the prosperity Difcontents of this world, is the grieuous counterpeaze of dif- ment, contentments, that euerie worldlie pleasure hath with it. Run ouer euerie pleasure in this life, and fee what fawce it hath adjoined. Aske them that have had most proofe thereof, whether they remaine contented, or no? The possession of riches

is accompanied with fo many feares, and cares, as hath beene shewed : the advancement of honours is subiect to all miserable seruitude that may bee deuised : the

\* pleasure of the fleshe, \* Is selfe is mot so called: but it is though it be lawfull and though it be lawfull and faide, that those that marrie honest: yet is it called by should have tribulation in the Saint Paul , Tribulation of flefb: which is in refpect of the 1.Cor.7.28.

the flesh : but if it be with cares and molestations that comfin, ten thousand times monlie hang (or specially at that time as the cafe flood with them) on the maried effate.

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Miferiesof bodies.

Of minde.

46 Who can reckon vp the calamities of our bodie ? So many diseases, so many infirmities, so many \* mischances, so many daungers? Who "Whereas chance and former

can tell the passions of are vsed of vs in much like with enuie, nowe with furie? who can recount

our mind, that do afflict fenfe, though the fenfe and med vs , nowe with anger, Efed in the faith bee good, efer nowe with forrow, now ring all so the prosidence of God-yet feeing that Saint An gustine long since was forth that hee had so much vsed such the aduerfities , and mi- woorde s ( as appeareth, Rem. 1. feries, that come by our ca. 1.) It were good that we all goods? Who can num- Should more warilie decline fuch ber the hurtes and dif- woordes, as others have foprephanely abufed. And bester non contentations, that dai- it a great deale to faie, that fut lie infue vpon vs , from things are of the hand of God.

Of goods.

our neighbours? One callethys into law for our goods: another pursueth vs for our life: a third, by Ofneighbors flander impugneth our good name : one affi

Aeth vs by hatred, another by enuie, another by flatterie, another by deceit, another by reuenge, another by falle witnes, another by open armes. There are not so manie daies, nor houres in our liues, as there are miseries and contrarieties in the fame. And further than this, the euil hath this prerogative above the good, in our life, that one defect onelie ouerwhelmeth and drowneth a great number of good things togither: as if a man had al the felicities heaped togither, which this world could yeeld, and yet had but one tooth out of sune: all the other pleasures would not make him merry. Hereof you haue à cleer example in Aman Hefter. 3. chiefe counseller of king Affuerus : who, for that, Mardocheus the lewe did not rife to him when hee went by, nor did honor him, as other men did: he faid to his wife and friendes, that all his other felicities were nothing , in respect of this one affliction.

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47 And now to this miserie of darcknesse and The miserie blindnesse, wherein worldly men live (as in part I of blindness have touched before ) most fitly prefigured by the palpable darcknes of Egypt, wherein no man Exod, to, coulde fee his neighbour, no man could fee his work, no man could fee his waie: fuch is the darknes wherein worldly men walk: They have eies, but Mat.13. they fee not, faith Christ: that is, though they have eies to fee the matters of this world: yet they are blinde, for that they fee not the thinges they should see indeed. The children of this world are wi- Luc. 18. for in their generation, than the children of light. But X.24

1.Cor. 2.

that is onely in matters of this worlde, in matters of darcknesse, not in matters of light, whereof they are no children: For that the carnall man onderstandeth not the thinges which are of God. Walk ouer the world, and you shall finde men as sharpe ered as eagles in things of the earth : but the fame men as blinde as beetles in matters of heaven. Thereof infue those lamentable effectes, that we fee daily of mans lawes fo carefully respected, and Gods commandementes fo contemptuously reiccted of earthly goods fought for, and heavenly goods not thought vpon: ot fo much trauell taken for the bodie, and so little care vsed for the soule. Finally, if you will fee in what great blindnes the world dooth line, remember that S. Paule comming from a worldling to bee a good Christian, had icales taken from his eies by Ananias, which conered his fight before, when he was in his pride, and ruffe of the world.

Acts. 9.

Temptations ana dangers.

Albanin vita Anthony.

Pfal. 10.

48 Befide all these miseries , there is yet another miserie, greater in some respect, than the formerand that is, the infinite number of temptations, of fnares, of intifementes in the world, wherby men are drawne to perdition daily . Athanafins writeth of S. Anthonie the hermite, that god reuealed vnto him , one daie , the state of the world, and he faw it all hanged ful of nets in euerie corner,& diuels fitting by, to watch the fame. The prophet Dauid to fignifie the verie fame thing: that is, the infinite multitude of snares in this world, faith: God shall raine snares upon somers.

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That is, God shall permit wicked men to fal into fnares: which are as plentifull in the world, as are the drops of raine, which fal downe from heaven. Euery thing almost is a deadly fnare vnto a carnal and loofe harred man . Euerie fight that he feeth, euery word that he heareth, cuerie thought that he conceineth: his youth, his age, his friends, his enimies, his honor, his difgrace, his riches, his pouertie, his companie keeping, his prosperitie, his aduerfitie, his meat that he eateth, his apparell, that he weareth; al are snares, to draw him to destruction, that is not watchfull.

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49 Of this then, and of the blindnes declared Facilitie of before, doth follow the last , and greatest miserie siming. ofall, which can be in this life : and that is, the facilitie whereby worldly men do run into fin. For truly faith the scripture: Miferos facit populos pec- Prou.14. catum: Sin is the thing that maketh people miserable. And yet, how easily men of the world doe commit finne, and howe litle scruple they make of the matter, Iob fignifieth, when talking of fuch a man he faith: Bibit quasi aquam iniquitatem: He sup- lob. 15. pethup fin, as it were water. That is, with as great facilitie, custom, and ease, passeth he down any kind offin, that is offered him, as a man drinketh water whe he is a thirft. He that wil not beleeue the faying of lob: let him proue a litle, by his own expetience, whether the matter be fo orno : let him walk out into the Areets, behold the doings of me view their behauiour, confider what is doone in shops, in hal, in consistories, in judgement seats, in

X.3.

The finful flare of the world.

pallaces, and in common meeting places abroads what lying , what flandering , what deceiving there is He shall finde, that of al thinges, whereof men take any account, nothing is fo litle accounted of, as to fin. He shall see iustice solde, veritie wrested, shame lost, and equitie despised. He shall fee the innocent condemned, the guiltie deliuered, the wicked advanced, the vertuous oppresfed. He shall fee many theeues florish, manie vsurers bear great fway, many murderers and extortioners reuerenced and honoured, manie fooles put in authoritie, and divers, which have nothing in them but the forme of men, by reason of mony to be placed in great dignities, for the gouernment of others . Hee shall heare at euerie mans mouth, almost, vanitie, pride, detraction, enuie, deceit, diffimulation, wantonnes, diffolution, lying, fwearing, periurie, and blaspheming. Finally, he shall see the most part of men, to govern themfelues absolutely, euen as beaftes doe by the motion of their passions, not by law of iustice, reason, religion, or vertue.

50 Of this doth insue the fift point that Christ The fift pare touched in his parable, and which I promised of this chap- here to handle : to wit, that the love of this world choketh vp, and strangleth euerie man whom it poffeffeth, from all celeftiall and spiritual life : for that it filleth him with a plaine contrarie spirit, to the spirit of God. The Apostle faith: Si quis spiritum Christi non habet, hic non est eius: If any man hath not the spirit of Christ, this fellow belongeth not unto him.

Rom.8.

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Now, how contrarie the spirite of Christ, and the fpirit of the world is, may appeare by the fruites of Christes spirite rekoned vp by S. Paul vnto the Galathians: to wit, Charitie, which is the roote & mother of all good workes: loy, in ferning God: Peace, or tranquillitie of minde in the stormes of Gal. 5. this world: Patience, in advertitie; Longanimitie, in The effects expecting our reward: Bonitie, in hurting no man: of chrift. Benignitie, in sweet behauiour: Gentleneffe, in occafion given of anger : Faithfulneffe, in perfourming our promifes: Modeftie, without arrogancie: Continencie, from al kind of wickednes: Chaftity, in conferuing a pure minde in a cleane and vnspotted bodie. Against these men (saith S Paul) there is no law. And in the very same chapter hee expresseth Gal. 5. the spirite of the world by the contrary effectes, The effettes faying : The workes of the fleshe are manifest, which of the spirite are, firnication, uncleannesse, wantonnesse, lecherie, idolatrie poyfoninges, enmities, contentions, emulations, wrath, strife, diffention, lettes, enuie, murther, dronkenwes, gluttony, & the like of which I foretel you, as I have told you before, that those men which doe such thinges shall never obtains the king dome of heaven.

51 Here nowe may cuerie man judge of the Two rules of spirit of the world, and the spirit of Christ: & ( ap - S. Paul to plying it to himselfe) may coniecture whether know our fihe holdeth of the one, or of the other. S. Paul giueth two pretie shorte rules in the verie fame place to trie the fame . The first is: They which me Gal. s. of Christ have crucified their flesh, with the vices, and coneupiscences thereof. That is, they have so morti-X.4.

fied their owne bodies, as they friue against all the vices and finnes repeated before, & yeeld not to lerue the concupiscences or temptations therof. The fecond rule is : If we line in forit , then let vs walke in firit. That is, our walking and behauiour is a figne whether we be aliue or dead. For if our walking be spirituall, such as I have declared before by those fruits therof: then do we live & have life in spirit: but if our works be carnall, such as S. Paul now hath described : then are we carnall & dead in spirit, neither have we any thing to doe with Christ, or portion in the kingdome of heauen. And for that all the world is full of those carnal workes, and bringeth foorth no fruits indeed of Christs spirit, nor permitteth them to grow vp or prosper within herithence is it, that the Scripture al waies putteth Christ, and the world for oppolite and open enemies.

Christ and the world enemies.

John.14.

John.15.17.

John. 17.

John,2,

Iacob, 4.

1.Cor. 11.

52 Christ himselse saith, that The world came receive the sprite of truth. And againe, in the same Euangelist hee saith: that Neither he, nor any of hu are of the world, though they bue in the world. And yet

further, in his most vehement prayer vnto his father: Pater inste, mundus te non cognouit: Inst father, the world hath not knowen thee. For which cause S. Iohn writeth: If anie man love the world, the love of the father is not in him. And yet further S. Iames, that Whosoever but desireth to be friend of this world, is thereby made an enemie to God. What wil world is men say to this? S. Paul affirmeth plainly, that this world is to be damned. And Christ insinuateth the

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fame in Saint Iohns Gospell: but most of all, in that woonderfull fact of his, when praying to his father, for other matters, he excepteth the world by name: Non pro mundo rogo, saith he: I do not ask Iohn.17. mercie, and pardon for the worlde, but for those which thou hast given me out of the world. Oh, what a dreadfull exception is this, made by the Sauiour of the world: by the lambe, that taketh awaie all sinnes: Iohn.1. by him that asked pardon, even for his tormentors, and crucifiers, to except nowe the world by name from his mercie? Oh that worldly men woulde consider but this one point onelie: they woulde not (I thinke) live so voide of seare as they doe.

53 Can anie man maruell nowe why S. Paul Rom. 12. crieth fo carefully vnto vs : Nolite conformari buic feculo: Conforme not your felues to this world? And a- Tit. 2. gaine: That we should renounce veterly all worldly defires? Can anie maruell why Saint John, which was most privic above all others, to Christs holiemeaning herein, fayeth to vs in such earnest lort: Nolite deligere mundum, neque ea que in mundo 1. Iohn. a. funt: Do not love the world, nor anie thing that is in the world? If we may neither loue it, nor fo much as conforme our selues vnto it, vnder so great pains (as are before rehearfed ) of the enmitie of God and eternall damnation : what shall become of those men that doe not onely conforme themselues ynto it, and the vanities thereof : but also doe follow it, feeke after it, rest in it, and doe beflow all their labours, and trauels vponit?

54 If

Why Christ bateth the world. Llohn. S.

54 If you aske me the cause why Christ so ha teth and abhorreth this world : Sainct Iohn telleth you: Quia mundus totus in maligno positus est: for that all the whole world is set on naughtinesse: for that it hath a spirite contrarie to the spirite of Chrift, as hath beene shewed: for that it teacheth pride, vain-glorie, ambition, enuic, reuenge, malice, with pleasures of the fleshe, and all kinde of vanities: and Christ on the contrarie fide, humilitie, meeknes, pardoning of enemies, abstinence, chastitie, sufferance, mortification, bearing the croffe, with contempt of all earthly pleasures : for that it persecuteth the good, and advanceth the euill: for that it rooteth out vertue, and planteth all vice and finally, for that it shutteth the doores against Christ when hee knocketh, and strangleth the heart that once it possesseth.

Apoc.3.

A description of the world.

55 Wherefore to conclude this part, feeing this world is fuch a thing as it is : fo vaine, fo deceitfull, so troublesome, so dangerous: seeing itit a professed enimie to Christ, excommunicated and damned to the pit of hell: feeing it is (as one father faith) an arke of trauell: a Schoole of vanicies: a feat of deceit: a labirinth of errour: feeing it is nothing else but a barren wildernes: a stonic field: a dirtie ftie : a tempeltuous fea: leeing it is groue full of thornes: a medow full of scorpions: flourishing garden without fruit:a caue ful of poifoned and deadlie bafilisks: feeing it is finally(15) I have shewed) a fountaine of miseries: a river of teares: a feined fable:a delectable frensie: feeing

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(as Saint Austen faith) the ioie of this world hath Ausp. 39. nothing els but false delite : true asperitie : cermin forrowe: vncertaine pleasure: trauelsome labour : fearfull rest, greeuous miserie, vaine hope offelicitie: feeing it hath nothing in it (as Sainct Chrylostome faith) but teares, shame, repentance, Hom. 22 . ad reproch, sadnes, negligences, labors, terrors, fik. Fop Antioc. nes, fin , and death it felfe ; feeing the worlds repole is full of anguish, his securitie without foundation, his feare without cause, his trauels without fruit, his forrowe without profite, his defires without fuccesse, his hope without reward, his mirth without countenance, his miferies without remedies: feeing thefe and a thoufand euils more are in it, and no one good thing can be had from it: who will bee deceived with this vifard, or allured with this vanitie heereafter? Who will bee flaied from the noble service of GOD by the loue of so fond a trifle as is the world? And this, to a reasonable man maie be sufficient, to declare the sufficiencie of this thirde impediment.

56 But yet for the fatisfieng of my promise The last pare in the beginning of this chapter : I have to ad a of this chapword or two in this place, howe wee maic auoid ter, how we the daunger of this worlde, and also vie it to our may avoid gaine and commoditie. And for the first to avoid the world the dangers, seeing there are so manie snares and traps, as hath beene declared: there is no other waie but onely to vie the refuge of hirdes , in awoiding the dangerous snares of fowlers ; that is,

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Pfal. 120.

Pfal.123.

Phil.3.

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to mount vp into the aire, and fo to flie ouer them all : Frustra iacitur rete ante oculos pennatorum, faith the wife man : that is, The net is laid in vaine before the eies of such as have winges, and can flie. The spice of Hiericho, though manie snares were laid for them by their enemies: yet they escaped all, for that they walked by hils faith the Scripture: whereunto Origen alluding faith, that there is no waie to avoide the dangers of this world, but to walke upon hils, and to imitate Dauid, that faid, Leuani ogulos meos ad montes, unde veniet auxi lium mibi: I lifted up mine eies , unto the hils, whence all mine aid and affiftance came, for avoiding the fnares shele places, of this world. And then shall wee fair with the same David, Anima nostra sicut passer erepta esta laqueo venantium : Our foule is delinered as a sparon from the snares of the fowlers. Wee must say with & Paule, Our conner fation is in heaven. And then shall we little feare all these deceites, and dangers vp. on earth. For as the fowler hath no hope to catch the birde, except hee can allure hir to pitch and come down, by some means: so hath the divel, no waie to intangle vs, but to fay as he did to Chrift, Mute te deorfum: Throw thy felfe down : that is, pitch

Mat.4.

thine appetite vnto them, and the like. 57 Which groffe and open temptation he that will avoide, by contemning the allurement of these baites by flieng ouer them, by placing his love & cogitations in the mountains of heavenly

down vpon the baites, which I have laid: eat and

denour them : enamour thy felfe with them : tie

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Of the world.

joies and eternitie: he shall easily escape all dangers and perils. King David was past them all, Pfal,73. when he faid to God, What is there for me in heaven, wwhat do I defire besides thee upon earth? My flesh and my heart have fainted for defire of thee . Thou are the God of my heart, and my portion (O Lord) for ener.

58 Saint Paule alio was past ouer these dan- Gas. gers, when he faid, that Now he was crucified to the Phil.s. world, and the world unto him : and that He effeemed 1. Cor. toall the wealth of this world as meere doong: and that albeit he lived in flesh , yet lived he not according to the flesh. Which glorious example if we would follow, in contemning and despising the vanities of this world, and fixing our mindes in the noble tiches of Gods kingdome to come: the snares of the divel would prevaile nothing at all against vs in this life.

19 Touching the second point, howe to vie the riches and commodities of this world to our Home to wie aduauntage: Christ hath laid downe plainely the worldly meanes, Facite vobis amicos de Mammona iniquita- our aduantis: Make unto you friendes of the richesse of iniquitie. tage. The riche glutton might have escaped his tor- Luc.16. mentes, and haue made himselfe an happie man by helpe of worldlie wealth, if he would: and fo might manie a thousand, which nowe live, and Luc. f. will goe to hell for the fame. Oh that men would take warning, and be wife whiles they have time. S. Paule faith, Deceme not your feines: looke what Gal.4. aman fowerb, and that shal be reape. What a plentiful 2. Cor. harueft then might rich men prouide theselues, if

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Of the world.

Mat.25.

Jaco. S.

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fo much ground offered them daily to fowe it in? Why doe they not remember that sweete haruest fong, Come ye bleffed of my father, enter into the kings doms prepared for you : for I was hungrie, and you fed me: I was thirstie, and you gave me to drinke: I was naked, and you apparelled me. Or if they doe not care for this: why doe they not feare at least the black Sanctus that must bee chanted to them for the contrarie, Agite nunc dinites, plorate, viulantes in muserijs vestris que aduenient vobis : Goe to nom you rich men, weep and houle in your miseries, that shal come

they would; which have fuch ftore of feede, and

upon you?

Dam, in hift. Barlaam & losaphat.c.1. A parable.

60 The holy father Iohn Damescen reporteth a parable of Barlaam the hermite, to our purpose. There was (faith he )a certaine citie, or common-wealth, which vsed to choose themfelues 2 king from among the poorest fort of the people, & to aduance him to great honor, welth, and pleasures for a time : but after a while , when they were wearie of him, their fashion was to rife against him, and to despoile him of his felicitie, yea, the verie clothes of his back, and so to banish him naked into an iland of a far countrie: where bringing nothing with him , hee shoulde live it great miserie, and bee put to great sauerie foreuer. Which practife one king at a certaine time confidering by good aduife ( for all the other, though they knew that fashion, yet through negligence, and pleasures of their present felicitie cared not for it ) tooke resolute order with himfelf,

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felfe, how to preuent this miferie: which was by this meanes, He faued euerie daie great sums of monie from his superfluities and idle expences, and so secretely made over before hand a great reasure vnto that iland, whereunto he was in dager dailie to be fent . And when the time came that indeede they deposed him from his kingdome, and turned him awaie naked , as they had done the other before: he went to the iland with joy and confidence, where his treasure laie, and was received there with exceeding great triuph, and placed presently in greater glorie than cuer he was before.

61 This parable (drawing fomewhat neere to The applicathat which Christ put of the euill fleward (tea- sion of this theth as much as at this present needes to be faid parable. in this point. For the citie or common wealth is this present world, which advanceth to authoritie, poore men: that is, fuch as come naked into this life: and vpon the fudden when they looke least for it, docth it pull them downe againe, and turneth them naked into their graves, and fo fendeth the into another world: where bringing no treasure with them, they are like to finde little fauour, and rather eternall miserie. The wise king that preuented this calamitie, is hee, which in this life (according to the counsell of Christ) Lucas. doth feeke to laie vp treafure in heauen , againft the daie of his death, when he must bee banished hence naked, as all the princes of that citie were. At which time if their good deedes doe followe Apoc. 14.

them

Of prefumption.

Mat.15.

Mat.25.

Pfal.128.

them (as God promifeth) then shall they be hat pie men, & placed in much more glorie, thane uer this world was able to give them. But if they come without oil in their lamps: then is there nothing for them to expect, but Nefcio vos : I knowe not you. And when they are knowen, Ite male dicti in ignem aternam : Goe you accur fed into fire to nerlasting.

> CHAP. IIII.

Of the fourth impediment : which is, too much prefuming of the mercy of

Here are a certaine kinde of people in the worlde, who will not take the paines to thinke of, or to alleadge any of the faide impedimentes before : but haue a shoreter waie for all', and more plaufi-

ble, as it feemeth to them: and that is, to lay the whole matter vpon the backe of Christ himselfe, and to answere what soeuer you can faie against them, with this onely sentence : God is merciful. Of these men way Christ complaine with the prophet, saying: Supra dorsum meum fabricant-

Building on runt peccatores, prolongauerunt iniquitatem: Sinners Gods backe. have built upon my backe, they have prolonged their m iquitie. By which woordes we may account out

felues charged, that prolonging of iniquities, in hope of Gods mercie, is to builde our finnes ou

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(313) The fourth Chapter Of prefumptions

his back But what followeth ! Will God beare it! Noverily, for the next words infuing are : "Domi- . Though is mus influe, concider cernices peccatorum: Godis inft, be fland not will cut in funder the necks of firmers . Heere are two on the name cooling eardes, for the two warme imaginations ral fenfe of before. Mean you(Sir) to prolong your iniquitie, this place: for that God is mercifull? Remember alfo, that he in effect. is jult, faith the prophet . Are ye gotten vp, vpon which is the back of God , to make your nest of fin there? rebuted. Take heed : for he will ferch you down again, and breake your necke downward, except ye repent: forthat indeed there is no one thing which may be so injurious to God, as to make him the foundation of our finfull life, which loft his owne life for the extinguishing of fin.

2 But you will faie: And is not God then mer- is beth m cifull? Yes truely (deer brother) he is most merci- ciful de inte full, and there is neither end nor measure of his mercie. He is even mercie it felfe : it is his nature and effence; and he can no more leave to be mercifull, than he can leave to be God. But yet (as the prophet here faith he is iust also . We must not so remember his mercie, as wee forget his iuffice. Dulcis & rectus Dominus : Our Lord is freet, but yet upright and inst too, faith David: and in the same place: All the maies of the Lord are mercie and truth. Pfal 24. Which wordes holie Barnard expounding in a Ser. 52. page certaine fermon of his, faith thus : There bee two norum. feete of the Lord, whereby he walketh his waies: The ino that is, mercie, and trueth , and God fasteneth feet of God both these feete ypon the heartes of them, which

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turne ynto him. And euerie finner that will truely convert himself, must lay hand fast on both these feet. For if he should lay handes on mercie onely, letting paffe truth and iuftice: he would perifh by presumption. And on the other side, if hee should apprehend iustice onely, without mercie : hee would perish by desperation. To the ende therefore that he may be faued, hee must humbly fall downe and kiffe both thefe feet : that in respect of Gods iustice he may retaine fear: and in respect of his mercie, hee may conceiue hope. And in another place: Happie is that foule, vpon which our Lord Iefus Chrift hath placed both his feet: I will not fing vnto thee judgement alone, nor yet mercy alone (my God:) but I will fing vnto thee, with the prophet Dauid, mercie and judgement joyned togither. And I will neuer forget these justifications of thine.

Serm.6.in Cant.

di distant

Plal.101. Plal.148.

Traff.33.

Pfals4

Pfal.102.

cellently in divers places of his workes: Let them marke (faith he) which love so much mercie and gentlenes in our Lord: let them mark (I saie) and fear also his trueth. For (as the Prophet saith) God is both sweet and iust. Doost thou love that he is sweet? Feare also that he is iust. As a sweete Lord, he said: I have held my peace at your sinnes: but as a iust Lord he addeth: And thinke you that I milhold my peace still? God is mercifull, and full of mercies, saie you: it is most certeine: yea adde vnto it, that He beareth long. But yet feare that, which commeth in the verses end: Es verax: that is, He is also

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alforrie and inft. There be two thinges, whereby Two dangers finners doe stand in daunger : the one in hoping of finners. too much (which is prefumption:) the other, in hoping too little, which is desperation. Who is deceived by hoping too much? He which faieth vnto himself: God is a good God, a merciful god: & therefore I will do what pleafeth me. And why fo? Because God is a mercifull God, a good God, agentle God. These men run into danger by hoping too much. Who are in danger by despaire? Those, which seeing their fins grieuous, and thinking it now unpossible to be pardoned, say with in themselves: Well, we are once to bee damned: why do not we then, what soeuer pleaseth vs best in this life? These men are murthered by desperation: the other by hope. What therfore doth God for gaining of both these men? To him which is in danger by hope, he faith: Do not faie with thy felf, The mercie of God is great , he will be mercifull to the Eecle. 5. multitude of my sinnes: for the face of his wrath is upon finners. To him that is in danger by desperation, he faith : At what time soener a sinner shall turne himself Ezec. 18. tomee , I will forget his iniquities. Thus far S. Auften, befide much more which he addeth in the same place, touching the great perill & follie of those. which vpon vaine hope of Gods mercie do perfeuere in their euill life.

4 It is a verie cuil consequent, and most vniust kind of reasoning, to say that Forasmuch as God ismercifull and long fuffering, therefore will Iabule his mercie, and continue in my wickednes.

Y. 2.

Of presimption.

The Scripture teacheth vs not to reason so, but rather quite contrarie. God is merciful, and expeeteth my conversion, & the longer he expecteth, the more grieuous will be his punishment when it commeth, if I neglect this patience. And therefore I ought presently to accept of his mercie. So reasoneth S. Paul, which faith: Doest thou contemne the riches of his long suffering & gentlenes? Doest thou not know that the patience of God towardes thee, is vied to bring thee to repentance? But thou through the hardnes of thy hart & irrepentant minde doest bord up to thy selfe wrath, in the day of vengeance, at the revelation of Gods inst indgement. In which wordes S. Paul fignifieth, that the longer that God fuffereth vs with patience in our wickednes, the greater heape of

Tract.33. in loan.

Rom. 2.

fift obstinate in the same . Whereto S. Augustine addeth another confideration of great dread and feare: and that is: If he offer thee grace (faith he) to day: thou knowest not whether he will do it to morrow or no. If he give thee life and memorie this weeke: thou knowest not whether thou shalt enioy it the next weeke or no.

vengeance doth he gather against vs, if wee per-

Gods goodnes nothing helpeshshofe shat perfewere in fin.

Pfalm. 72.

The holie Prophet beginning his feuentith and second Psalme of the dangerous prosperitie of worldlie men, vieth these wordes of admiratics How good a God is the God of Ifrael unto them that be of aright bare? And yet in all that pfalme, he doth nothing elfe but fhew the heavie inflice of God towards the wicked, even when he giveth them most prosperities and worldlie wealth : andbis

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conclution is. Behold (O Lord) they shall perish which depart from thee: thou hast destroyed all those that have broken their faith of wedlocke with thee. By which is fignified, that, how good soeuer God bee vnto the iust: yet that pertaineth nothing to the reliefe of the wicked, who are to receive iust vengeance at his hands, amidst the greatest mercies, bestowwed vpon the godlie. The eyes of the Lord are upon Psal 33. the iust (saith the same Prophet) and his eares are bent to heare their prayers: but the face of the Lord is upon them that doe entil, to destroy their memorie from out the earth.

6 It was an olde practife of deceiving Prophets, refilted strongly by the Prophets of God, to crie : Peace, peace, vnto wicked men : when Ierem. 6.8; indeede there was nothing towardes them but danger, fword, and destruction, as the true Prophet foretold, and as the event prooved. Where- Ezec.13. fore the Prophet Dauid giueth vs a notable and fure rule, to gouerne our hope and confidence withall: Sacrificate facrificium iustitia, & sperate in Domino: Do you sacrifice unto God the sacrifice of righteousnesse, and then trust in him. Wherewith S. John agreeth when he faith: If our heart or conscience do not reprehend us for wicked life: then have we confidence with God: as who would faie: If our confcience be guiltie of lewd and wicked life, and wee resolued to dwell and continue therein : then in vaine have we confidence in the mercies of God, vnto whose just judgement wee stand subject for

7 It

The fenerity
of Gods punishmens
upon sinne.

fider, how God hath vsed himselse towardes his best beloued in this world, vpon offence giue by occasion of sinne; how easilie hee hath changed countenace; how soone he hath broken off friedship, how straitly he hath taken account, and how seuerely he hath punished. The Angels that hee created with so great care and loue, and to whom he imparted so singular privileges, of all kinde of perfections as hee made them almost verie gode.

The Angels.

Efai, 14,

perfections, as hee made them almost verie gods (in a certaine maner) committed but onely one finne of pride against his maiestie, and that onely in thought, as Divines do hold: and yet presently, all that good will and favour was changed into instice; and that also so severe thrown down to eternall tormentes, without retemption, chained for ever, to abide the rigor of hell fire and intollerable darknes.

2. Pet. 2. Ep.lude.

Adam and Enc. friend of flesh and blood, which was our father Adam in paradise: where God conversed with him so friendlie and familiarlie, as is most woonderfull to consider: he called him he talked with him; hee made all creatures in the world subject who him; he brought them all before him, to the end that he, and not God should give them their names; he made a mate and companion for him he blessed them both: and finally shewed al possible tokens of love, that might be. But what insued? Adam committed but one sinne: & that, at the intisement of another: and that also a sin not

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Of prefumption

of foverie great importance (as it may feeme to mans reason) being but the eating of the tree forbidden; and yet the matter was no fooner done. but all frindship was broken betweene God and him; hee was thrust out of paradife, condemned to perpetual miferie, and all his posteritie to eternall damnation, togither with himselfe, if he had norrepented . And how fenerely this greenous fentence is executed; may sufficiently appear by this, charinfinite millions of people, even the whole race of mankind, is for it, cast downe vnto the vnfpeakable torments of hel; excepting those fewe, that fince are ranfomed by the comming downe of Gods owne fonne, the fecond person in Trinitie, into this flesh and by his intollerable fuffering, and death in the fames.

The two miracles of the world, Moifes and Moifes and Aaron were of fingular authoritie and fauor with Aaron. God infomuch as they could obtain great things Num.20. athis handes for other men : and yet when they 17.33. offended God once themselues, at the waters of 32.34. contradiction in the defart of Sin, for that they doubted somewhat of the miracle promised to them from God, and therby did dishonor his maiestie before the people, as hee faith : they were presently rebuked most sharply for the same, and though they repented hartily that offence and fo obteined remission of the fault or guilt : yet was there laid your them a greeuous chastisement for the fame: and that was, that they should not enter thefeluesinto the land of promife but should die

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when they came within the fight thereof And albeit they intreated God most earnestly for the release of this penance : yet could they neuer obtain the fame at his hands ; but alwaies he answered the; Seeing you have dishonored me before the perple you Shall are for it and shal not enter into the land of promife.

Saul

and 11.

Acts.12.

To In what special great fauor was Saul with God, when he chose him to bee the first king of 2. Reg.10. the people; caused Samuell the prophet so much to honour him, and to annoint him prince vpon Godsowne inheritance as he calleth it When he commended him formuch, and took fuch tender care over him? And yet afterward for that hee brake Gods commandement in referuing certein spoils of warre, which he should have destroied yea, though he referred the to honor God withal as be pretended : yet was he presently cast off by God : degraded of his dignitie : giuen ouer to the handes of an euil spirit brought to infinite mis feries though he shifted out for a time) and final-

2.Reg.13, 35.16,

2. Reg. 16, 1.Reg.13,

g.Par.to.

2,5 am, 21.6

Draid. 2.Reg 1 2. Pfal 34.68. 108.TOI . Pfal.29.

extinguished for euer. 11 Dauid was the chosen and deere friend of God, and honoured with the title of One that was according to Gods owne heart, But yet affoone as hee had finned : the prophet Nathan was fent to denounce Gods heavie displeasure and punishment vpon him . And so it insued, notwithstanding

ly, fo forfaken and abandoned by God, as he flew

himfelfe: his fons were crucified or hanged ons

croffe by his enimies: and al his family and linage

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The fourth Chapter. Of prefumption

that he forrowed and humbled himfelfe fo muchs a Inthis the ashe did for the finne that hee had done : as may fenfeis appeare by his fasting, praier, weeping, wearing rather to offack, cating of afhes, and the like By which is be regarded, euident, that howe great Gods mercie is to theris than the that feare him: fo great is his justice to them that fireitly or offend him.

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12 The fcripture hath infinite examples of Genia ilo this matter, as the rejection of Cain &this pofter Gen.8. ritie ftreight vpon his murder : the pitifull drows Gen. 19. ning of the whole worlde in the time of Noe: the Leui.10. dreadfull confuming of Sodom and Comorras with the cities about, by fire and brimftone : the : Wherein fending downe quicke to hell of Chore Dathan; also we may and Abyron, with the flaughter of the two hund fee what dred and fiftie their adherences , and many thous looke for landes of the people befides, for rebellion against that worthin Moifes and Aaron: the fudden killing of Nadab, God with and Abiu, fonnes of Aaron, and chosen priests, for mens traonce offering of \* other fire on the altar, than otherwise was appointed them : the most terrible striking than he dead of Ananias and Saphira, for retaining some ibath appart of their owne goodes, by deceit, from the pointed. Apostles : with manie moe such examples, which the scripture doth recount.

13 And for the greeuoulnes of Gods iuftice, The heariand heavines of his hand, when it lighteth vpon hand, vs, though it maie appeare sufficiently by all these examples before alledged, wherin the particular punishmentes (as you fee) are most rigorous; yet I will repeat one act of God more,

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out of the scripture, which expresseth the fame in woonderfull maner . It is well knowne ther Gen 43.42 . Beniamin among all the twelie fonnes of lacob binger at was the dearest vnto his father, as appearethin and the booke of Genefis, and therefore also greatly respected by God: and his tribe placed in the belt part of all the land of promise, vpon the division Johns : thereof hauing Hierufalem , Icricho , and other she best dities within it . Yet notwithstanding for one onely finne committed by certaine pris uate men in the citie of Gabaa, vpon the wife of aleuite, God punished the whole cribe in this lud 19 20' order; as the scripture recounteth. Hee causedall the other oleven tribes to rife against them : and first, to come to the house of God in Silo, to aske his aduite, and follow his direction in this warm gainst their brethre. And thence having by god appointment entered battell twife with the tribe of Beniamin, the third day God gaue the fo great a victorie as they flue all the living creatures within the compasse of that tribe, except only fir hundred men that escaped away into the desare the reft were flaine, both man, woman, children and infants, togither with all the beaftes, and care tell, and all the cities, villages, and houses burnt

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onely at one time with one woman.

14 And who wil not then confesse with Mole ses: that God is a suft God, a great God, and a terrible God? who will not confesse with Sainct Paules It is horrible to fall into the handes of the lung God.

Who

with fire . And all this, for one sinne committed,

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Who will not fair with holy Dauid : A indicis Pfalm. 118. wis timui : I have feared at the remembrance of the judgements? If God would not spare the destroying of a whole tribe for one fin only : if he would not pardon Chore , Dathan , & Abiron for once: the fonnes of Aaron for once : Ananias, and Saphyra, for once : if hee would not forgive Efan, though afterward hee fought the bleffing with teares as the Apostle faith: if he would not remit the punishment of one fault to Moifes & Aaron, Heb. 12. though they asked it with great instance : if hee would not forgine one proude cogitation, vnto the Angels: nor once eating of the tree forbidde voto Adam, without infinite punishment : nor would passe ouer the cuppe of affliction from his own sonne, though hee asked it thrise vppon his knees, with the fweat of blood : what reason half thou to thinke that hee will let passe so many fins of thine vnpunished? What cause hast thou to induce thine imagination, that hee will deale cytraordinarily with thee, and breake the course of his justice for thy fake? Art thou better than those whome I have named? Haft thou any privilege from God aboue them?

If thou wouldest confider the great and Great and strange effectes of Gods iustice, which wee see frange efdailie executed in the world: thou shouldest have feets of Gods little cause to perswade thy selfe so fauorably, or instice. rather to flatter thy felfe fo dangerouslie, as thou doest. Wee see that, notwithstanding GODS mercie : yea, notwithstanding the death and

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passion of Christ our Saujour, for saujng of the whole world : yet fo many infinite millions to bee damned dayly, by the iustice of God: so many infidels, heathens, lewes, and Turkes, that remaine in the darcknes of their owne ignorance: and among Christians, so many that holde not their profession truely, or otherwise are ill livers therein, as that Christ truely faide, that few were they that should be faued: albeit his death was paied for all: if they made not themselves vnworthy thereof. And before the comming of our Samour much more wee fee, that all the world went awrie to damnation for many thousand yeares togither, excepting a few Iewes, which were the people of God. And yet among them also, the greater part (it feemeth) were not faued, as may be coniectured by the speeches of the Prophetes from time to time, and specially by the sayinges of Christ to the Pharifees, and other rulers therof. Now then, if God for the fatisfieng of his iustice, could let so many millions perish through their own fins, as he doth allo now daily permit, without any prejudice or impechment to his mercies why may he not also damne thee, for thy sinnes, notwithstanding his mercie, seeing thou doest not onely commit them without feare, but also doeft confidently perfift in the fame?

Whether Gods mercie be greaser shan his suffice. Plal. 144.

Stalm. 118.

that God is so seuere in punishment of every sins & that he daneth so many thousands for one that he saueth: howe is it true, that The mercies of God

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Of presumption

ere abone all other his works (as the Scripture faith) Iacob. 2. and that it passeth and exalteth it selfe abone his indgemets? For if the num- foorth ouer all his workes: as beth Augustine and ber of the damned Jerom de read : In cmnia : er In vinuerfa of eexceed fo much the ra eius. Tom. 8. 11. on behalfe of his chilaren. nuber of those which For even they offo have their mearkes so unterare faued: it feemeth feet, and their faith fo weeke, that but in the depth of the mercie of God, they cannet in onie that the worke of iu- wife bee faued : no, not the left that ever nas . Euc flice doeth paffe the concerning that hee deeth forefeintely fer down fo worke of mercic. To many theufandes to bee demned for anie one that which I aunswere, is saued, it is sement at more, than the worde is that touching the selfe doeth warrant: er the proportion of the more of God (compared with his inflice) may seeme to small nuber of those beare. And seeing that this whole treatife in these that are faued, and fourenext festions, viz. 16. 19. is grounded upon infinite quantitie of a wrong text, therefore it is to bee read fo much fuch as are dainned, more warilie : and no further to be accounted of the we may in no wife the fame. doubt: for that be-

fide all other Prophetes, Christ our Sauiour hath Mat. 7. 20, made the matter certaine and out of question. Wee haue to see therefore, howe, notwithstanding all this, the mercie of God doeth exceede his other workes.

17 And first, his mercie may bee saide to exceede, for that all our saluation is of his mercie, and our damnation from our selues, as from the first and principall causes thereof, according to the saying of god, by the Prophet: Perdstio tha Ose. 33. Israell: tantummodo in me auxilium thum: Thy onely perdition is from thy selfe (O Israell) and thine essistance to do good, is onely from me. So that, as we emust ac-

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knowledge Gods grace and mercie for the author of euerie good thought, and act that we do, and consequently ascribe all our saluation vnto him; so none of our euill actes (for which wee are damned) do proceed from him, but only from our selues, and so hee is no cause at all of our damnation. & in this doth his mercy exceede his iustice.

18 Secondly, his mercie doth exceed, in that

4.Tim.2.

Ezec.18.

hee desireth all men to bee saued, as Saint Paul teacheth, and himselse protesteth, when he saith, I will not the death of a sinner, but rather that he turne from his wickednes and line. And againe, by the Prophet Ieremie, hee complaineth grieuously that men will not accept of his mercie offered: Turne

Ierem.3.

from your wicked waies (faith he) why will ye die, you house of Israelli By which appeareth, that he offereth his mercie most willinglie and freely to all, but vseth his iustice onelie vpon necessitie (asit were) constrained thereunto by our obstinate behaviour. This Christ signifieth more plainly, whe he saith to Ierusalem: O Ierusalem, Ierusalem, which killest the Prophetes: and stonest them to death, that are

fent unto thee : howe often would I have gathered thy

children togither, as the hen clocketh her chickens vn-

Mat. 25.

derneath her winges, but thou wouldest not? Behold the house (for this cause) shall be made desart, and less with be out children. Here you see the mercie of God often offered vnto the lewes: but, for that they refused it, he was inforced (in a certaine manner) to pronounce this heavie sentence of destruction and desolation upon them: Which hee sulfilled

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within fortie, or fiftie yeeres after, by the handes of Vespasian, Emperour of Rome, and Titus his bello Ind. lib. fonne, who veterly discomfitted the citie of Ieru- 1.cap.1.2.3. falem, and whole nation of lewes, whom we fee dispersed ouer the world at this daie in bondage, both of bodie and foule . Which worke of Gods inflice though it bee most terrible : yet was his mercie greater to them , as appeareth by Christes words, if they had not rejected the fonne.

19 Thirdly, his mercie exceedeth his iustice, euen towardes the damned themselves : in that " As afores hee yled manie meanes to faue them in this life not as by calling vpon them, and affifting them with his though the grace to doe good : by moouing them inwardlie fouldbe with infinite good inspirations : by alluring them shat God outwardly, with exhortations, promifes; exam-were more ples of other: as also by ficknes, aduerfities, and mercifull other gentle corrections: by giving them space to hoby, wife, and repent, with occasions, opportunities, and exci- such like. tations vnto the fame : by threatning them eternall death, if they repent not . All which thinges being effectes of mercie, and goodnes towardes them: they must needs confesse amidst the greattell furie, and torments, that his judgementes are

be compared with the greatnes of his mercies. 20 By this then we fee that to be true, which the prophet faith : Mifericordiam & veritatem di- Plal.83. hgit Dominus, God loueth mercie and truth . And againe: Mercie and truth have met togither: instice and Pfal84. peace have kiffed them felnes. We fee the reason why

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Eccl.15. Eccl.7.

the same prophet protesteth of himselfe : In fing unto thee mercie and sudgement (O Lord, ) not mercie alone, and judgement alone : but mercie and judgement togither: that is, I will not prefume of thy mercie, as I will not feare thy judge. mentinor I will fo feare they judgement, as I will euer dispair of thy mercie. The feare of GODS judgement is alwaies to be joined with our confidence in Gods mercie: yea in verie faints themfelues, as Dauid faith . But what feare? That fear truely which the scripture describeth, whenit faith: The fear of the Lord expelleth fin : the fear of God hateth all euill:he that feareth God, negal lecteth no thing; he that feareth God, will turne and look into his owne hart: he that feareth God, will doe good workes . They which feare God will not bee incredulous to that which hee faith but will keepe his waies, and feeke out the things that are pleasant vnto him; they will prepare their heartes, and sanctifie their soules in his

The praise of true fear.

21 This is the description of the true feare of God, fet downe by the scripture. This is the description of that feare, which is so much commended and commanded in euerie part and parcell of Gods worde : of that feare (Ifaie) whichis called, Fons vita, radix prudentia, corona, & plenitus do sapientia, gloria & gloriatio, beatum donum : that is, The fountaine of life, the root of prudence, the crowne

Prou.14

Ecc.1.2.15. and fulnesse of wisedome, the glorie and gloriation of Christian man, a happie gift. Of him that hath this feare

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The fourth Chapter. Of presimption.

feare the scripture faith : Happie is the man which Plalars feareth the lord, for he will place his mind upon his commandementes. And againe: The man that feareth God hall be happie at the last end, and shall be blessed at the Eccle.t. day of his death. Finally, of fuch as have this feare, the scripture faith, that God is their foundations God hath prepared great multitude of fweetnes for them : God hath purchased them an inheri - Pfal 24. tance: God is mercifull vnto them, as the father is Pfal.30. mercifull vnto his children . And (to conclude) Pfal.60. Voluntatem timentium fo faciet : Godwill do the will of Plal. 144.

those that feare him with this feare.

22 This holie fear had good lob, when he faid to God: I feared all my worker. And he yeeldeth the lob.9. reason thereof: For I know that thou parest not him that offendeth thee . This feare lacked the other of whom the prophet faith : The finner hath exafpered God, by faieng, that God will not take accout of his doings, in the multitude of wrath. Thy Pfals. judgemets(O Lord) are removed from his fight. And againe : wherefore hath the man stirred vp God against himself by faieng: God will not take account of my doinges? It is a great wickednes (no dowt) and a great exasperation of God against vs, to take the one halfe of Gods nature from him, which is : to make him mercifull withoutiustice: and to live so, as though God would not take account of our life: wheras he hath protefted most earnestly the contrarie, saieng, that he isan hard & a fore ma, which wil not be cotes to Mar. 16. receive his own againe , but also will have yourie: Lucas,

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Mat. 7. Luc. 13.

Mat.12.

Mat. 27. Mat. 15. John. 2. vs:that he will have fruit of al his labors bestowed vpon vs:and finally, that he will have account for everie word that we have spoken,

23 Christ in the threescore and eight psalme, which in sundrie places of the Gospell hee interpretent to be written of himselfe, among other

the reprobate, he hath thefe: Let their eies be dazeled in such fort, as they maie not see: powre out thy wrath (my father ) upon them: let the furie of thy vengeance take handfast on them : ad iniquatie upon their iniquity: and let them not enter into thy righteousnes: let them be blosted out of the booke of life: and let them not becimolled togither with the inft . Here(lo) wee fee, that the greatest curse, which God can laie vpon vs, next before our blotting out of the booke of life, is to fuffer vs to bee fo blinded, as to ad iniquitie vpon iniquitie, and not to enter into confideration of his iustice . For which cause also, this confident kinde of finning vpon hope of Gods mercie, is accounted by divines, for Those fix that Thomas there the first of the \* fixe grienameth, are desperation, preuous finnes against the fumption, impanitencie, wilfulholie Ghost, which our nes, impugning of the known fauior in the gospel sigtrueth, or enwying of the gree that is given to an other . All nifieth to be so hardly

Why prefumption is a fin against the holie Ghost.

D.Thomas

Secunda Se-

cunda, q.14

art. 1.2.3,

gainst the holie ghost, is, scripture is called sinne against for

pardoned vnto men by

his father: & the reason

why they cal this a fin a-

fily to bee granted : for soas the properties therunto affined do not feeme to be fo fully found in any of shele. A withillrefilling mitie for feare, or famous, but of meere malice for harred of it.e. wen only for that it is the truth, may feeme to come much neever unto it; than (al thinges confidered) shoft others do. Neither doth he fet them down abfolisteh to be fix feweral fortes of that fin, but in that fenfe that himfelfe doch there limit. feth to the Romanes of the feare of Gods mini-

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the holy Ghoft, and excluded all for that it rejecteth wilhope of pardomshat is not foca- fully one of the principall meanes left by the holy Ghoft, to retire vs from finne, which is the of the known truth, not of infire feare & respect of Gods iuffice vpon finners?

24 Wherefore to coclude this matter of pre fumption : meethinke, wee may vie the fame kinde of argument touching the feare of Gods iultice, as Saint Paul v-

not feare the power of a temporall Prince, faieth hee? Doe well then : and thou shalt not only not feare, but also receive laude and praise therefore. But if thou do euill, then feare. For he beareth not the fword without a cause. In like fort may wee fay to those good fellowes, which make God fo mercifull, as no man ought to feare his justice. Would ye not feare (my brethren ) the inflice of

you shal be as void of feare, as Lions are, faith the wife man : For that perfect charitie expelleth feare : Pro. 28. But if you live wickedly: then have you canfe to 2. lohn. 4 feare: For God calleth not himselfe a just judge 2. Tim. 4 forme and adore the tame, . . . . for nothing.

God in punishment? Liue vertuously then: and

25 If the matter had beene fo fecute, as many Z. 2. inen

flers, which are temporall Princes: wouldeft thou

I. Pet. I.

Phil. 2.

Saint Peter would never have faid vnto Christians now baptised: Walke you in fear, during the time of this your earthly habitatio. Nor S. Paul to the same men: Worke your owne saluation in feare & trembling. But here some men will aske, how then doth the same Apostle in another place say: That God hath not ginen vs the spirite of feare, but of vertue, lone and

2. Tim.1.

An obiectio

answered.

fobrietie? To which I apswere: that our spiritis not a spirit of serule seare: that is to live in seare, onely for dread of punishment, without love: but

Seruile feare and the fear of children.

onely for dread of punishment, without loue: but a spirit of loue ioined with fear of children, wherby they feare to offend their fathers not onely in respect of his punishment, but principally for his goodnes towards them, and benefites bestowed vpon them. This S. Paul declareth plainely to the Romans, putting the difference between feruile feare, and the feare of children: Ton have not recei-

Rom.8.

ned againe the spirite of serutude (saith he) in seare, but the spirit of adoption of children, whereby we crie to God Abba Father. He saith here to the Romanes: you have not received againe the spirit of servitude in seare, for that their former spirite (being gentils) was onely in service fear, for that they honored and adored their idols, not for any love they have vnto them, being so infinite as they were, and such notable lewdnes reported of them (I-mean of Jupiter, Mars, Venus, and the like) but onely for seare of hurt from them, if they did not serve and adore the same.

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How the fear of Gentiles was seruile.

26 Saint Peter also in one sentence expoundeth

deth all this matter. For having faid: Timorem eo- 1. Pet.3.

Diners fo take it: but it femeth rather (in my inagement) that such as expound is, as if the Apostle forbad shem to fear those adversaries of theirs, doe come somewhat neerer to the sense of the place.

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ramne timueritis : Feare not their feare. Meaning of the feruile feare of wicked men : he addeth presently: Dominum autem Christum sanctificate in cordibus vestris, & cum

modestia, & timore, conscientiam habentes bonam. That is, Do you fanctifie the Lord lefus Christ in your harts: having a good conscience with modestie and feare. So that the spirit of seruile feare, which is grounded onely vpon respect of punishment, is forbidden vs : but the louing feare of children is commanded. And yet also about this, are there two thinges to be noted.

27 The first, that albeit the spirit of seruile fear Two thinges be forbidden vs (especially when wee are nowe to be noted. entered into the feruice of god ) yet is it most profitable for finners, and fuch as yet but begin to ferue God: for that it mooueth them to repen-

\*Truth it is, that such feare ferweth well to such a purpose. But the feare that in this place is spoken of, scemeth by the circumstances of the place, not to be the seruile, but the childlike feare. As also another sense of this place may stand likewise, viz.to feare the Lord is the first, or principal part, or gretest point

tance, and to looke about them : for which cause \*it is called by the wife man : The beginning of Prouer.1. wisedome. And therefore both Ionas to the Nini- Ion. 13. uites and S. Iohn Bap- Mat. 3. tift to the Iewes : and all the Prophets to finners, haue vied to ftir vp this feare, by threatning the dangers, Z. 3.

dangers & punishments, of all mifedome. For that who for which were imminet to them, if they repented not. But yet afterwarde, when men are converted to God, and doe goe forwarde in his service: they change euerie daie this seruile scare into loue, untill they arrive at thinges to fall out to the beft. last vnto that state, whereof S. Iohn faieth : That

euer feareth the Lord , Shall fo governe his waies, and have all thinges fallout fo well, that all the wifedom in al the world besides, can neuer bee able fo to forecast for all enentes. For the Lord him-Selfe taketh upon him the protection & gouernment of those that feare him: on whose behalfe he make thall perfect lone or charitie expelleth feare. Whereupon S. Auften faith, that fear is the feruant fent before to prepare place in our hearts, for his mistresse, which is charities who being once entered in, and perfectly placed, feare goeth out againe, and giucth place vnto the faine . But where this feare

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epif.i. Ioha.

Father.

28 The second thing to be noted is, that albeit this feare of punishment be not in very perfect men, or at leastwise is leffe in them, tha in others, as Saint Iohn teacheth : yet being joyned with 'loue and reuerence (as it ought to be) it is most profitable and necessarie for all common Christians, whose life is not so perfect, nor charitie so great, as that perfection, whereof Saint Iohn speaketh. This appeareth by that, that Christ persuaded also this feare, euen vnto his Apofiles saying : Feare you bim, which after he bath slaine the

neuer entereth at all, there is it vnpossible for charitie euer to come and dwell, faieth this holie

B. \* Men is it mer that fer-#.l.j.re.

r John. 4. 7: 7. 9. in

Luc.I:.

the bodie, hath power alfo to fend both bodie and foule Mat. 10. unto hell firethis I faie onto you, feare him. The fame doth Saint Paule to the Corinthians, who were good Christians, laieng downe first the justice of 2. Cor. 5. God, and thereupon perswading them to fear: Al we (faith he) must be presented before the tribunal seat of Christ, to receive ech man his proper deserts, according as he hath done, good or ewill in his life . And for that we know this: we doe perswade the feare of the Lord unto men . Nay(that which is more)S. Paul tellifieth, that not with standing all his fauors received from God : he retained yet himselfe this feare of Gods iustice, as appeareth by those words of his: 1. Cor. 9. I do chastise my bodie; and doe bring it into servitude, least it should come to passe, that when I have preached to other, I become a reprobate my selfe.

29 Now(my friend) if Saint Paul flood in aw The conof the iustice of God, notwithstanding his apo- classon. fleship: and that hee was guiltie to himselfe of I.Cor.4. no one finne or offence, as (in one case) hee proteffeth: what oughtest thou to bee, whose conscience remaineth guiltie of so manie misdeedes, Eph.s. and wickednes? This know you (faith Saint Paule) that no fornicator, uncleane person, couetous man : or the like, can have inheritance in the kingdome of Christ . And immediately after, as though this had not beene sufficient, hee addeth for preuenting the follie of finners, which flatter themselves: Let no man deceive you, with vaine words, for the wrath of God commeth for these thinges, upon the children of unbeleefe. Be not you therefore partakers

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of them . As if hee should faie : those that flatter you, and faie: Tush, God is mercifull, and will pardon eafily all these and like fins: these men deceiue you (faith Saint Paul) for that the wrathand vengeance of God lighteth upon the children of unbeliefe, for theie matters:that is , vpon thoie which will not beleeve Gods justice, nor his threats against finne : but prefuming of his mercie do perseuere in the fame , vntill vpon the sudden Gods wrath do rush vpon them: and then it is too late to amend . Wherefore (faith he) if you be wife, be not partakers of their follie : but amend your lives prefently, while you have time. And this admonition of Saint Paul, shall be sufficient to end this chapter: against all those that refuse, or deferre their resolution of amendment, ypon vaine hope of Gods pardon or tolleration.

## CHAP. V.

Of the fift impediment: which is, delaie of refulution from time to time, upon hope to doo it better, or with more ease afterward.



He reasons hitherto alledged, might seeme (I thinke) sufficient to a reasonable man, for prouing the necessitie of this resolution, wee talke of: and for remooning the impedimentes that let the

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fame . But yet, for that (as the wife man faith) he Pro. 18. which is minded to breake with his friend, feeketh occasions how to do it with some colour & shew. There be manie in the world, who having no other excuse of their breaking and holding off from God, doe feeke to couer it with this pretence, that they meane by his grace to amend all in time: and this time is driven off from day to day, vntill God in whose handes onelie the momentes of time are, doe shut them out of al time, and do fend them to paines eternal without time, for that they abused the singular benefit of time in this world.

2 This is one of the greatest and most dangerous deceits, and yet the most ordinarie and vniuerfall, that the enimie of mankinde doth vie to- The caufe wards the children of Adam: and I dare fay bold- why the ly, that moe doe perish by this deceit, than by all disell perhis other guiles and subtilties besides . Hee well swadeth ve knoweth the force of this snare about all others, to delaie. and therefore vrgeth it so much vnto enerie man. He considereth better than we doe, the importance of delaie, in a matter so weightie, as is our conversion, and saluation: hee is not ignorant howe one finne draweth on another, howe hee that is not fit to daie, will be leffe fit to morrow, how custome groweth into nature, how old diseales are hardly cured, howe God withdraweth his grace, howe his iustice is readie to punish euerie fin, how by delaie we exasperate the same, and heape vengeance on our owne heades, as S. Paule

Rom.z.

Paule faith . He is privie to the vncertaintie and perils of our life: to the dangerous chances wee passe through to the impediments that wil come daily more and more, to let our conversion . All this hee knoweth, and well confidereth, and for that cause perswadeth so manie to delaie as hee doth . For being not able anie longer to blinde the vnderstanding of manie Christians, but that they must needes fee cleerely, the necessitie, and vtilitie of this resolution : and that all the impedimentes in the world are but trifles, and meere deceits, which keepe back from the fame:he runneth to this onely refuge : that is , to perfwade men, that they defer a little, and that in time to come they shall have better occasion and opportunitie to doe it, than presently they have.

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This Sainct Austen prooued in his conuersion, as himselfe writeth. For that after he was perswaded, that no saluation could be vnto him, but by change and amendment of his life: yet the enemie held him, for a time in delay, saieng vnto him: Yet a little staie: yet defer for a time: thereby (as he saith) to binde him more fast in the custom of sin, vntill, by the omnipotent power of Gods grace, and his owne most earnest endeuour, he brake violently from him, crieng to God: Why shall I longer saie to-morrow, to-morrow? Why shall I not doe it even at this instant? And so hee did, even in his verie youth, living afterward a most holy and severe Christian life.

4 But if wee will discouer yet further, the

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greatnes and perill of this deceit : let vs confider The causes the causes that may let our resolution and con- which make version at this present: & wee shall see them alin- our conversicreased, and strengthned by delay : and confe- on harder by quently the matter made more hard & difficult, for the time to come, than now it is. For first, (as Ihaue faide) the continuance of finne bringeth cultom: which once having gotten prescription vpon vs, is so hard to remooue, as by experience we prooue dayly in all habites that have taken roote within vs. Who can remooue (for examples fake ) without great difficultie, a long cuflome of droonkennes? of fwearing? Or of any other euill habit, once fetled vpon vs? Secondly, the longer we perfift in our finneful life, the more God plucketh his grace and affiftance from vs. which is the onely meanethat maketh the waie of vertue easie vnto men. Thirdly, the power and kingdome of the diuell is more established and confirmed in vs by continuance: and fo, the more harder to be remooued. Fourthly, the good inclination of our will is more and more weakened, and daunted by frequentation of fin, though not extinguished. Fiftly, the faculties of our mind, are more corrupted : as the vnderstanding is more darkened: the will more peruerted: the appetite more disordered. Sixtly and lastly, our inferiour partes and passions are more stirred vp, and ftrengthened against the rule of reason, and harder to be repressed, by continuance of time, than they were before. 5 Well

6

and consider indifferently within thy selfe, whether it bee more likely, that thou shalt rather make this resolution hereafter, than nowe. Hereafter (I say) when, by longer custome of sinne, the habit shall bee more fastened in thee: the diuell more in possession vpon thee: Gods helpe surther off from thee: thy minde more infected: thy indgement more weakened: thy good desires extinguished: thy passions confirmed: thy bodie corrupted: thy strength diminished: and all thy whole Common-wealth more peruerted.

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The same shewed by comparison.

6 Wee fee by experience, that a ship which leaketh, is more easily emptied at the beginning, than afterward. We see, that a ruinous pallace, the longer it is let run, the more charge and labour it will require in the repairing. We fee, that if a man drive in a naile with a hammer, the moe blowes he giveth to it, the more hard it is to pluck it out againe. How then thinkest thou to commit fin vpon fin, and by perseuerance therein, to find the redresse more easie hereaster, than now? That were much like as if a good fellow, that having made to himselfe a great burden to carrie, should affaie it on his backe : and for that it fat vneafie, and pressed him much, should cast it downe againe, and put a great deale more vnto it, and then begin to life it againe : but when hee felt it more heavie than before, hee should fall into 2 great rage, & adde twife as much more to it, therby to make it lighter . For so doe the children of the

An exam-

Of delair.

the world: who finding it formwhat unpleafant to refift one of two vices in the beginning, do defer their conversion, and doe adde twentie or fortie mo vnto them, thinking to find the matter more eafic afterward.

7 Saint Augustine expounding the miracle of Traff. 29. our Sauiour, in raising Lazarus from death to life, in Iohan. which had beene dead now foure dayes, as the E- Iohn. II. uangelift faith: examineth the cause why Christ Luc.7. wept, and cried, and troubled himselfe in spirite before the doing of his act, whereas he railed others with greater facilitie: and out of it, giueth this lesson to vs: that as Lazarus was dead foure daies, and also buried: so are there foure degrees ofa sinner : the first , in voluntarie delectation of finne: the fecond, in confent, the third, in fulfilling it by work the fourth, in continuance or custome thereof:wherein, who focuer is once buried faith this holy father) he is hardly raised to life againe, without a great miracle of God, and many teares of his owne part. loure years; what water

8 The reason hereof is, that which the wife man faith : Languor prolixior grauat medicum : In Ecclio. old sicknesse doth trouble the Physition : Breacm autem languorem pracidit medicus. But the Physition cutteth off quickly a newe or freshe disease, which hath indured but a little time. The verie bones of an old wicked man shall be replenished with the vices of his youth (layeth lob ) and they shall sleepe with him in the dust, when he lob. 20. goeth to the grane. We read that Moifes in part of punishment to the people, that had finned in adoring

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Exod 32.

doring the golden calfe, broken the fame in peer ces, and made them drinke it. So the vices, where in we delited during our youth, are so dispersed by custome in our bodies and bones : that when oldage doeth come on, wee cannot rid them it our pleasure without great difficultie and paine. What follie then is it, to defer our amendement vnto our old-age, when wee shall have more inpediments and difficulties, by a great deale, than we have now? and be direct that the birs on show

o If it feeme hard to thee to amend thy life nowe, painfully to be occupied in thy calling, and withall (forthy better helpe) to fast, to pray, and to take vpon thee other exercises, which the word of God prescribeth to sinners to their conver from : howe wilt thou doe it in thine old-age, when thy body shall have more neede of chee rishing, than of painfull exercise? If thou findent unpleasant to refilt thy finnes nowe, and to roote them out, after the continuance, of two, three, or foure yeares: what will it be after twentie yeares more adjoyned vnto them? Howe mad a man A compari- wouldest thou esteeme him, that travelling on the waie, and having great choice of luftie frong horses, should let them all go emptie, and layall his carriage vpon some one poore and lean bealt, that could scarce be are it felf, or much lesse stand vnder fo many bags cast vponit ? And furely no leffe vnreasonable is that man, who passing ouer idlelie the lustie daies and times of his life, referueth all the labor & trauel ynto feeble oldage 10 But

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10 Butto let paffe the follie of this deceit, tell Ingrasitude. me (good Christian) what ingratitude and vnnightcousnes is this towardes God, having received fo manie benefites from him already, and expecting so great a paie, as the kingdome of heaven is after : to appoint out notwithstanding, the least, and last, and woorst part of thy life vnto his service : and that whereof thou art most vncertaine, whether it shall ever bee, or never or whether God will accept it, when it commeth? He is accurfed by the prophet, which having whole and found cattell, doth offer vnto GOD the lame, or halting part thereof. Howe much more shalt thou be accurfed, that having so many daies of youth , firength , and vigor , coeft appoint vnto Gods feruice, onely thy limping olde age? In the lawe it was forbidden: vnder a most Deu. 15. fevere threat, for any man to haue two measures in his house for his neighbour : one greater, to his triend:and another leffe, for other men. And yet thou art not ashamed, to vie two measures of thy life, most vnequall, in prejudice of thy Lord and God: whereby thou allotteft to him, a little, thort, maimed, and vncertaine time : and vnto his enemie the greateft ; the faireft , the fureft part thereof.

11 O decre brother, what reason is there, why God shuld thus be vsed at thy hands? What lawe, iustice, or equitie is there, that after thou hast served the world, fleshe, and divell, all thy youth, and best daies: in the end to come, and clap

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Num.18. Malac.I.

in the dish of God ? His enimies to have the beff, and he the leauings? His enimies the wine, and he the lees and dregs? Doeft thou not remember. that he will have the fat and best part offered to him? Doeft thou not thinke of the punishmenter of those, which offered the worst part of their fubstance to God? Followe the counsell then of the holie Ghost if thou bee wife, which warneth thee in these wordes; Bee mindfull of the creator in the daies of thy youth, before the time of affi-Etion come on , and before those yeeres drawe neere, of which thou shalt faie, they please me not.

thy old bones, defiled and worne out with finne

Eccl.s.

Leui, 3.

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12 How manie hast thou seene cut off in the midst of their daies, whiles they purposed in time to come to change their life? Howe manie have come to olde age it felfe , and yet then haue felt lesse will of amendment, than before? How ma nie haue driuen off euen vnto the verie houre of death, and then least of all have remembred their own state, but have died, as dum and fenfelesse beaftes, according to the faieng of Sainct Gregorie: The finner hath also this affliction laid vo on him, that whe he cometh to die, he forgetteth himselfe, which in his life time did forget God? O how manie examples are there seene heereof daily? How manie worldlie men, that have lived in sensualitie: how manie great sinners, that have passed their life in wickednes, doe end and die as if they went into some place insensible, where no account, no reckoning should be demanded; they

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they take such eare in their testamentes for stellie and blood, and commodities of this world, as if they should fine still, or should have their part of these vanities, when they are gone. In true th to speak as the matter is, they die as if there were no immortalitie of the soule, and that in verie deed, is their inward persuasion.

But Suppose now, that all this were not so, The loft and that a man might as eafily , commodiously, of time. yea, and as furely alfo, convert himfelf in old age, as in youth, & that the matter were also acceptable inough to God: yet tell me, what great time is there lost in this delaie? What great treafure of godlines is there omitted, which might have bin gotten by labour in Gods feruice ? If whiles the Acompacaptain and other foldiers did enter arich citie, vifen. to take the spoile, one foldier should fay, I wil stay and come in the next day after, when all the spoil is gone: would not you think him both a coward. and also most vnwife? Soit is, that Christ our fauior, and al his good foldiers, tooke the spoile of this life: inriched themselves with their labours in time : carried the same with them as bils of exthange, to the bank of heaven: and there received paie of eternall glorie . And is it not great folly & peruerlenes in vs to paffe ouer this life in fo fruitles affaires? Now is the time of fight for the obteiming of our crown: now is the day of spoil to feife on our bootle : nowe is the market to buie the kingdom of heaven: nowe is the time of running to get the game and price: now is the day of fow-

ing.

ing, to prouide vs corne for the hartest that commeth on. If you omit this time, there is no more crowne: no more bootie: no more kingdome: no more price: no more hartest to be looked for. For as the scripture assured vs: He that for sloth will not sow in the winter, shall beg in the summer, and no man shall give vnto bim.

Pro.20.

The obligazion and charge by delay.

Rom.8.

14 But if this consideration of gaine cannot mooue thee (gentle reader) as indeed it ought to doc, being of fuch importance as it is, and irreuscable when it is once past: yet weigh with thy felf what obligation & charge thou drawest on thee, by enery day, which thou deferrest thy converton, and liveft in fin . Thou makeft ech day know, which thou must once vndoe again: thou heapest that togither, which thou must once disperseagaine, thou eatest & drinkest that hoursly, which thou must once vomit vp againe: I meane, if the best fall vnto thee, that is, if thou doe repent in time, & God do accept thereof (for otherwise wo be vnto thee for that thou hoordest (as S. Paul faith) wrath and vengeance on thy own head) but supposing that thou receive grace hereafter to repent, which refuseft it now yet (I fay) thou haft to weep, for that thou laughest as now: thou has to be hartily forry, for that wherein thou delitest now: thou hast to curse the day wherein thouguer gauest consent tofin, or elie thy repentance will doe thee no good. This thou knowest now,& this thou beleeuest now, or els thou art no Chris stian. How then art thou so mad, as to offend God now,

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now, both willingly, and deliberately, of whom thou knowelt, that thou must once aske paidon with teares? If thou thinke hee will pardon thee, what ingratitude is it to offend fo good a Lord? If thou thinke he will not pardon thee, what folly can be more, that o offenda prince without hope thee food after into a burning fester : canobragio

15 Make thine account now as thou wilt:if thou neuer doe repent & change thy life : then euerie sinne thou committest, and cuery day that thou livest therein, is increase of wrath and vengeance upon thee in hell, as S. Paul proueth and Rom, s, thou do, by Gods mercie, bereafter repent & turn (for this is not in thy handes) then mult thou one day lament, and be waile, and be hartily forry for this delay, which now thou makelt Sothat, by how much the more thou prolongelt; and increafelt thy finne : fo much greater will bee thy phine & forrow in thine amendment. Alto vulneri dila Lib.de la. & gens & long and behenda eft medicina (faith S. Cypria) ib. 5. ep. 5. A diligent and long medicine is to beey fed to a deepe fore. Our bodie that hath lived in many delites, must be afflicted (faith S. lero) our laugh- Epift, 27. ad ing must be recompensed with long weeping. Fir Fuffech. nally S. Ambrole agreeing thereunto, faith, Gran- Ad virg. di plaga alta & prolina opus est medicinas. Voto a lapsam. c. 8, great wound, a deep & long medicine is needfull.

15 Mark here (deer brother) that the labor of dine amendment muft bee verie great, & that it cannot be avoided. What madnesse is it then for thee, nowe to inlarge the wound, knowing that

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Chris 1 God now,

the medicin must afterwards be so painful? What crueltie can bee more against thy selfe, than to drive in thornes into thine own flesh, which thou must after pull out againe with so many teares? Wouldest thou drinke that cup of poylonedliquor, for a little pleafure in taft, which would caft thee foon after into a burning feuer: torment thy bowels within thee:and either dispatch thy life,

or put thee in great icopardie?

Pfalm.26.

The example of the thiefe Saued on the croffe discussed.

16 But here I know thy refuge will be as it is to al them, whereof the Prophet faith: Mentira eft iniquitas fibis Iniquatie hath flattered & lied unto hir felfe thy refuge(I fay) will be to alleadge the example of the good theefe, faued even at the last hour vp. on the croffe, and caried to Paradife that fame daie with Christ, without any further toil of amedement. This example is greatly noted and vrged by al those which defer their conversion, as furely it is, and ought to bee of great comfort to euerie man, which findeth himselfe now at the last cast, and therefore commonly tempted by the enemie to despaire of Gods mercie, which in no case he ought to do. For the same God which saued that great finner at the last houre, can also (& wil) saue al them that harrily turne vnto him, even at the laft houre. But (alas) many men do flatter and deceive themselves, with misunderstanding orms ther miluling of this example.

17 For we must understand (as S. Austen well noteth ) that this was but one particular act of Christ, which maketh no general rule: even aswe

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fee, that a temporall Prince pardoneth formtime 2 melefactor, when he is come to the verie place of execution:yet were it not for euerie maletactor totrust thereupon. For that, this is but an extraordinarie act of the Prince his fauor, & neither fhewed nor promised to al men. Befides this, this act . The blefwas a speciall miracle reserved for the manifesta- sed virgin tion of Christ his power and glorie, at that houre likewife, & vpon the croffe. Againe, this act was vpon a most rare confession, made by the thief in that instant, by:but faide when al the world forfooke Christ; and the Apo- nothing files themselues, either doubted, or lost their faith (that wee ofhis Godhead. Befide all this, the confession of read of) this theefe was at fuch a time, as he could neither fence : a bee baptifed, nor have further time of amende- plaine ment. And we hold, that at a mans first conversit breach of enthere is required nothing elfe, but to believe, the first, fift, and to be baptifed . But it shall not be amisse to ninth comput to S . Augustines verie wordes vpon this mat- mandements ter. For thus he writeth

18 It is a remediles perill, when a man giveth Serm. 120. himselfe ouer so much to vices, as hee forgetteth de tem. that he must give account thereof to God : and the reason why I am of this opinion is, for that it is a great punishment of fin to have lott the feare and memorie of the judgement to come, &c. But (dearly beloued) leaft the new felicitie of the beleeuing theefe on the croffe, doe make any of you too fecure, and remisse : least peraduenture fome of you fay in his heart : My guiltie confcience shal not trouble nor torment me my naugh-

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tie life thall not make me verie fad . for that I fee cuen in a moment all finne forgiuen vnto the theefe; we must consider first in that theefe, nor onely the shortnesse of his beliefe, and confession, but his devotion, & the occasion of that time, cuen when the perfection of the just did \*flagger, Secondly, shew me the faith of that theefe in thy felte, and then promife to thy felfe his felicitie. The divell doeth put into thy head this fecuritie, to the end he may bring thee to perdition. And it is inpossible to number all them, which have perished by the shadow of this deceitfull hope, Hee deceiveth himselfe, and maketh but a ieft of his owne damnation, which thinketh that Gods mercie at the last daie shall helpe or relieue him. It is hatefull before God, when a man vpon confidence of repentance in his oldage, docth finne the more freely. The happie theefe whereof wee haue spoken, happie (I faie) not for that he laide Inares in the way, but for that he took hold of the way it felfe in Christ, laying hands on the pray of life: and after a strange manner, making a bootie of his owne death; he (I fay) neither did deferre the time of his faluation wittingly, neither did hee deceitfully put the remedie of his flate in the last moment of his life s neither did he desperately referue the hope of his redemption vnto the houre of his death neither had he any know ledge either of religion, or of Christ before that time; For if he had, it may be, he would not have beene the last among the Apostles in number, which

which was made the former in kingdome.

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10 By these words of S. Austen we are admonifhed (as you fee) that this particular fact of Christ maketh no generall rule of remission to all men: not for that Christ is not alwaies ready to receive the penitent as he promifeth : but, for that cuerie man hath not the time or grace to repent as hee should, at that houre; according as hath been declared before. The general waie that God prono- The genefeth to all is that which S. Paul faith : Fimis fecunda val way. operaipsorum: The end of exill men is according to their 2. Cor. 11. worker. Look how they live, & fo they die. To that effect faith the prophet: Once God spake and I heard Pfalm.61. thefe two thinges from his mouth: power belongeth to God, and mercie unto thee (O Lord) for that thou wilt render to enerie man according to his workes. The wife man maketh this plain, faying : The way of finners is Ecclas. paned with stones, and their end is hel, darcknes, and punishmentes. Finally, S. Paul maketh this general and peremptory conclusion, Be not deceined, God is not Gal.6. mocked: looke what a man foweth, and that shall he reap. He that soweth in flesh, shall reap corruption: he that sowethin fpirit , shall reape life enerlasting . In which words, he doth not onely lay downe vnto vs the generall rule whereto we must trust: but also faith further, that to perswade our selves the contrarie thereof, were to mocke and abuse God, which That the conseriors hath laied downe this law vnto vs.

reth not the mercie of God from ving a privilege very down to some at the verie last cast. But yet miserable fut.

is

is that man, which placeth the ankor of his eternall wealth or woe, ypon to ticklesome a point as
this is. I call it ticklesome, for that, all Dinines,
which have written of this matter, do speak verie
doubtfully of the conversion of a man at the last
end. And although they doe not absolutely condemne it in al, but doo leave it as vncertaine vuto
Gods secret judgement yet doe they incline to
the negative part; and doo alledge four reasons,
for which, that conversion is to be doubted, as insufficient for a mans salvation.

The first

21 The first reason is for that the extreme fear & paines of death, being (as the philosopher faith) the most terrible, of all terrible things, do not permit aman, fo to gather his spirits and senses, at that time, as is required for the treating of so weightie a matter with God as is our conversion, and faluation. And if wee fee often, that a very good man cannot fixe his minde carneftly vpon heauenly cogitations, at fuch times as he is troubled with the passions of cholike, or other sharp difeafes, how much leffe in the anguishes of death can a worldly ma do the fame, being vnacquainted with that exercise; and loden with the guilt of many, and great finnes; and cloied with the love both of his bodie, and thinges belonging thereunto? thereof, were to mocke and abute G

The fecond.

on, which a man maketh at the last day, is not (for the most part) woluntary, but upon necessitie, and for feare: such as was the repentance of Sime, who

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who having grieuouslie oftended king Dauid, in time of his affliction: afterward when hee law him in prosperitie againe, and himselfe in daunger of punishment: hee came and fell downe be-2. Reg. 16. fore him, and asked him forgiuenesse with teares. 2. Reg. 19. But yet Dauid well perceived the matter how it shood: and therefore though hee spared him for that daie, wherein hee would not trouble the mitth with execution of instice, yet after he gave order that hee should be vied according to his de-3. Reg. 2. fertes.

fin, which hath continued all the life long, is fel-reason dom removed vpon the inflant, being growne into nature it selfe, as it were, for which cause God saith to cuill men, by the prophet Icremie:

If an Ethiopian can chare his black skin er a leopard lis forts, that are on his back: then can son also dee well, ha-lere. 13.

wing learned all daies of your life to do enill.

The fourth cause, for that the actes of ver-The fourth twe themselves cannot be of so great value with reason. God, in that instant, as if they had beene done in time of health before. For what great matteris it (for example sake) to pardon thing enemies at that time, when thou canst but them no more? To give thy goods awaie, when thou canst vse them no more? To abandon thy concubin, when thou canst keepe his no longer? To leave off to sin, when sin must leave thee? All these things are good and holie, and to be done by him, which is in that last state: but yet, they are of no such value.

25

as otherwise they would bee , by reason of this circumstance of time, which I have shewed. B. \*A fife reason might be taken of experience : for that wee fee oft times, that fuch as repent after that maner, if they recouer againe, they are afterward as bad as they were before, and lometimes much worfe: which (without question ) was not

true repentance in them.

25 Thefe are reasons why there is such doubt made of this last conversion; not for anie want on Gods part, but on theirs, which are to doe that great act. Mark well (faith one againe) what I faie : and (it maie be) it shall be needefull to expound my meaning more plainly, least any man mistake me . What faie I then? That a man which repenteth not, but at the end shall be damned? doe not saie fo : what then? Do I saie he shall bee faued? No. What then doe I faie? I faie, I knowe not: Isaie I presume not: I promise not: Iknow not. Wile thou deliuer thy felfe foorth of this doubt? Wilt thou escape this dangerous and vncertaine point? Repent then whiles thou art whole. For if thou repent while thou art in health, whenfoeuer the last daie shall come vpon thee, thou art fafe. And why art thou fafe? For that thou didft repent in that time, wherein thou mightelt haue finned. But if thou wilt repent, then when thou canft fin no longer , thou leavest not fin, but fin leaueth thee.

26 And heere now would I have the carefull Christian to confider ( with me ) but this one

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comparison that I will make. If those which doe hew a kinde of repentance at the last daie, doe paffe hence notwithstanding in such dangerous doubtfulnesse: what shall wee thinke of all those which lacke either time, or abilitie, or will, or grace to repent at all; at that houre? What shall wee faie of all those which are cut off before? Which die fuddenly? Which are ftriken fenfeles, orfrentik, as we fee many are? What shall we fay 2. Cor. IL. of those, which are abandoned by God, and left vnto vice, euen vnto the last breath in their bodie? I have shewed before out of Saint paul, that ordinarily finners die according as they live. So it isas it were a privilege for a wicked man, to have his repentance to bee begun, when he is to die. And then, if his repentance (when it doth come) be fo doubtfull, what a pitifull cafe are all others in? I meane the more part, which repent not at all: but die as they lived, and are forfaken of God in that extremitie, according as hee promifeth, when hee faieth: For that I have called you, and you baue refused to come : for that I held out my hand, and Prouer. none of you would vouch fafe to looke towards me : I will Iciemais laugh also at your destruction, when anguish and calamithe commeth on you. You shall call uppon me, and I will not bear: you shall rise besimes in the morning to seek me, but you shall not finde me.

127 When a worldling doeth fee that the brightnesse of his honor, vain-glorie, and worldlypomp is confumed: when the heat of concupiscence, of carnall lone, of delicate pleasures

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night of death draweth on: then will be turne vnto God then will he repeat then will hee refolue himselfe, and make his conversion. When he can liue no longer, he will promife any pains; what hearing or studying of the word of God you wil. what toile or labour in his vocation you wil, what praier you will; what fasting you will; what alms deedes you can defire : what aufteritie you can imagine, he will promife it (I fay) ypon a condition that he might have life againe. vpon conditio chat the day might bee prolonged vnto him: though if God shoulde graunt him his request (as many times he doth) he would perfourme no one point thereof; but be as careleffe, as he wat before. When such shall crie, with fighes and grones as pearling as a fword: and yet shall not beheard, what comfort then will they hope for tofinde? For whither wil they turne themselves in this distresse? Vnto their worldlie wealth, power, orriches? Alas they are gone : and the Scripture faith: Riches shall not profit in the day of re-Prouer .11. nenge, Will they turne vnto their carnall friendesh But what comfort can they give, besides onely weeping and comfortlesse mourning? will they aske helpe of the faints, to pray forthem in this instant? Then must they remember what is written: The faintes shall resoice in glorie, and exultame Shall bee in their mouthes, and two edged spords in their handes to take remenge upon nations, and increpations Upon

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open people: to bind kings in ferrers , & noble men in manacles of iron: to execute upon them the prefeript sudgement of God: this is the glore of all his Saints. Their onely refuge then mutt bee vinco God, who indeede is the onely refuge of all ! but yet in this cale, the propher faith here, that Hee Shall not heare them: but rather contemne and laugh at their miferie. Prou.t. Not that hee is contrarie to his promise of receiuing a finners Atmbat time foener be repenteth, and Pfalm. 58. turneth from his finne: But for that his turning at the last daie is not commonly true repentance, & conversion, for the causes before rehearfed.

- 28 To conclude then this matter of delaie, what wifeman is there in the worlde, who reading this, will not feare the deferring of his conversió, though it were but for one day? Who doth know whether this shall bee the last day , or no, that ever God wil cal him in? God faith : I called, Prou. L. and you refused to come : I helde out my hande, and you would not looke towardes me: and therefore will I forfar you in your entremnie. Hee doth not fait, how manie times, or how long he did call, and holde out his hand? God faith I flund at the dore & knock: buthe faith nor how often he doeth that, or how manie knockes he giueth. Againe, he faid of wickedlezabell, the fained propheteffe in the Apocalyps: I have given her time to repent, and the would Apoc. 1. not, and therefore thall thee perith but he faith not, how long this time of repentance endureth. We read of woonderfull examples herein . Herod Hard. the father had a call given him , and that a loude

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when his heart was fo farre touched, as he willingly heard him, and so followed his counsell in many thinges, as one Euangelist noteth : but yet. Mar. 6. because hee deferred the matter, and tooke not time, when it was offered he was cast off again, and his last doings made woorse than his former. Herod Tetrark the fonne, had a call also, when he

Herod the fecond. felt that desire to see Christ, and some miracle Luc. II. Luc. 23. Mat. 14.

done by him: but, for that he answered not vnto the call it did him no good, but rather much hurt, What a great knocke had Pilate given him athis heart, if he had beene so gratious as to have opened the doore presently, when hee was made to

understand the innocencie of Christ: as appear reth by washing his handes in testimony thereof Mat. 27. and his wife also fent him an admonition about the same? No lesse knock had king Agrippa at Agrippa.

his doore, when he cried out at the hearing of S. Paule: O Paule, thou persuadest mee a little to been Christian. But because he deferred the matter this

motion passed away againe.

29 Twife happie had Pharao beene, if he had resolued himselfe presently, ypon that motion Pharas. that he felt, when hee cried to Moiles : I have finned: and God is inst. But by delaie hee became Exod.9. woorse than euer he was before. S. Luke report Acts. 24. teth howe Felix the gouernour of Jurie for the Romanes, conferred secretly oftentimes with & Paule, that was prisoner: and heard of him the faith in Christ: wherewith he was greatly moo-

Felix.

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Pilate.

Acts, 26.

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ned, especially at one time, when Paule disputed of Gods iuftice, and the day of judgement wherat Felix trembled; but yet he deferred this resolution, willing Paul to depart, and to come again another time: and for the matter by delation came to no effect. Howe manie men doe perish daily. some cut off by death : some left by God , and giuen'ouer to a reprobate fense : which might have found grace, if they had not deferred their conversion, from daie to day, but had made their resolution presently when they felt God to call within their harts?

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30 Godis most bountifull to knock and call: The dangers but yet, he bindeth himselfe to no time or space, of passing but commeth and goeth at his pleasure : and they the day of which take not their times , when they are offer red, are excuselesse before his instice, and doe not knowe whether euer it shall bee offered them againe, or no: for that this thing is onelie in the will and knowledge of God alone, who taketh mercie where it pleafeth him best, & is boud Exod 33. to none . And when the fixed time of calling is once past: wo be vnto that party ; for a thousand Rome. worlds will not purchase it again, Christ sheweth wonderfully the importance of this matter, when entring into lerufalem amidft all his mirth , and glorie of receiving he could not chuse but weepe vpon that citie, crieng out with teares : O Ierufalem, if show knewest also these thinges which appertaine Luc. 21. to thy peace, enen in this thy date: but now the fe thinges are hidden from thee. As if hee had faid, if thou knewest

knewest (Terufalem) as well as I doe, what mercie is offered thee even this day, thou wouldeft not doe as thou doeft : but wouldest prefently accept thereof: but now in this fecret indgement of my father is hidden from thee : and therefore thou makeft little account thereof, votill thy del Aruction fhall come fuddenly vpon thee 1 as foon after it did.

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By this now maie be confidered the great reason of the wife mans exhortation : For-flowner to rurne to God mor do not defer it from day to day for his wrath wil come upon thee at the fudden : and in time of renenge it wil deftroy thee. It may be feene also vpon The dangers what great cause the Apostle exhortesh the Hethe day of brewes to vehemently . Dum cognominantur holder To accept of grace cuen whiles that eueric date endured and not to let passe the occasion offered . Which everie man applieng to himselfe, should follow, in obeying the motions of God fpirite within him: and accepting of Godsvocation without delaier confidering what a grecuous finge it is to refitt the holie Gholt . Euerie man ought (I faie) when he feeleth a good motion in his hart, to think with himfelfe i now God knocketh at my doore. If I open prefently, hee wil enter, and dwell within me . But if Tdeferre it vntillto morrow, I knowe not whether he will knock & gaine or no. Euerie man ought to remember fill that faying of the prophet, touching Gods for

rit : Hodie fivocem eins audieritis wibte obdurare cat

da veftra: If you beare his voice calling upon you today

Acts.7.

Apoc.3.

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anot harden your hearts, but presently yeeld unto him. 32 Alas (deer brother) what hope of gain haft thou by this perilous dilation which thou makelt? Thine account is increased thereby, as I haue shewed : thy debt of amendment is made more greeuous: thine enimie more strong: thy felf more feeble: thy difficulties of conversion multiplied: what hast thou then to withhold thee one daie from resolution? The gaining of a little time in vanitie. But I have prooued to thee before, howe this time is not gained but loft, being fpent with- Godlines the out fruite of godlines, which is indeede the on- only gain of lie true gain of time. Ifit feem pleafant vnto thee time. for the present: yet remember what the prophet faith: Iuxta est dies perditionis, & adesse festinant tempora: The day of perdition is at hand, and the times of de-Aruction make hast to come on . Which daie being come, I maruell what hope thou wilt conceiue. Dooft thou thinke to crie Peccani? It shall be well truely if thou canst doo it : but yet thou knowest that Pharao did so, and gat nothing by it . Dooft thou intend to make a good testament, and to be liberall in almes deedes, at that time? This, as the ease maie be, is verie commendable: but yet thou must remember also, that the virgins which filled Mat. 15. their lamps, at the verie instant, were shut out, and vtterly rejected by Chrift . Dooft thou thinke to weep and mourn, and to mooue thy judge with tears at that instant? First, this is not in thy handes to do at thy pleasures : and yet thou must consideralfo, that Efau failed, though hee fought it Bb 1 with

Heb.12.

2. Mac. 9.

Efai.15.

2.Cor.6.

with teares, as the Apostle well noteth. Dooft thou meane to have manie good purposes, to make great promises, and vowes in that diffres? Cal to minde the case of Antiochus in his extremities: what promifes of good deeds, what vowes of vertuous life made hee to God, vpon condition he might escape, and yet preuailed he nothing thereby. Al this is spoken, not to put them in despair, which are now in those last calamities : but to dissuade others fro falling into the same : assuring thee (gentle reader) that the prophet faid not without a cause : Seeke unto God while he may be found: call upon him while he is neere at hand . Now is the time acceptable, now is the date of saluation, saith Saint Paul . Now is God to be found and neer at hand to imbrace al them that truly turn vnto him and make firm resolution of vertuous life hereafter. If wee defer this time, wee haue no warrant that he will either call vs or receive vs heereafter: but rather manie threates to the contrarie, as

Tract in Ioan. one fentence of S. Austen, that he is both a careles, and a most graceles man, which knowing al this, wil venture notwithstanding
the eternitie of his faluation and
damnation, vpon the dowtful euent of his final repentance.

hath been shewed. Wherefore I wil end with this

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## CHAP. VI.

Of three other impediments that hinder men from resolution: which are, sloth, negligence, and hardnes of beart.



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Efides all impedimentes, which hitherto haue beene named, there are yet diverse others to be found: fany man could examine the particular consciences of all such as doe not resolue. But these three

here mentioned, and to be handled in this chapter, are so publike and known : as I may not passe them ouer without discouering the same for that many times men are euill affected, and know not their own diseases: the only declaration whereof (to fuch as are defirous of their owne health ) is sufficient to avoid the danger of the ficknesse.

2 First then the impedimet of stoth is a great offloth. and ordinarie let of resolution to many men : but especially in idle and delicate people, whose life hath beene in all ease & rest, & therefore do perfuade themselues that they can take no paines, nor abide any hardnes, though neuer fo fain they would. Of which Saint Paul faith, that Nife peo- 1. Cor.s. pleshall not inherit the kingdom of heaven. These men will confesse to be true, as much and more than is faide too before : and that they woulde also gladlie put the fame in execution, but that they cannot. Their bodies may not beare it: they Bb. 2. can

can take no paines in their seuerall callinges: and in the generall they cannot fast, they cannot watch, they cannot pray. They cannot leave their disportes; recreations, and merrie companions: they should die presently (as they saie) with melancholie, if they did it: yet in their hartes they defire (for sooth) that they could do the same, which seeing they cannot, no doubt (saie they) God will accept our good desires. But let them harken a little what the Scripture saith hereos: Desires do kil the slothfull man (saith Salomon) his hands wil not fal to any worke: althe day long be coueteth and desireth: but he that is iust, wil do, or wil not cease. Take the sloth-

Prou, 21.

to any worke: althe day long he coueteth and desireth; but he that is inst, wil do, or wil not cease. Take the sloth-ful and unprositable servant (saieth Christ) and sling him into utter darcknes, where shall be weeping or gnashing of teeth. And when he passed by the waie & found a fig tree with leaves without fruit, he gave

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Mar. 21.

Mat. 25.

it presently an euerlasting curse.

3 Of this fountaine of floth do proceed many
convertests effects, that hinder the flothfull from resolution.

Four effects of stoch.

Drowfinesse.
Prouc.19.
Ephel. 5.
Mar. 13.
Mat. 24.

and 25.

effects, that hinder the flothfull from resolution. And the first is, a certain heavines & sleepy drowsines, towardes all goodnes, according as the scripture saith: Pigredo mittit sororem: Sloth doth bring
drowsines. For which cause S. Paul saith: Surge qui
dormis: Arise thou that art asseepe. And Christ crieth
out so often: Videte, vigilate: Looke about you, and
match. You shall see many men in the world, with
whom if you talke of a cow, or a calse, or a fat oxe,
of a piece of ground, or the like: they can both
heare and talke willingly and freshly: but if you
reason with them of their saluation, and their in-

heritance in the kingdome of heaven, they anfwere not at all: but will heare, as if they were in a dreame. Of these men then saieth the wise man: How long wilt thou sleepe, O slothfull fellow? When wile Pro.6.824. thou rise out of thy dreame? Alitle yet wilt thou sleepe, a little longer wilt thou slumber: a little wilt thou close thy bandes togither and take rest and so povertie shall hasten upon thee as a running post, and beggerie as an armed man shall take and possesse thee.

4 The second effect of floth is fond feare, of paines, and labour, and casting of doubtes where Feare. none be,according as the Scripture faith : Pigrum Prouer. 19. dejest timor: feare descourageth the slothfull man. And the Prophet faith of the like : They shake for feare, where there is no feare. These men doe frame vnto themselues strange imaginations of the service of God, and dangerous events, if they should folow the same. One saith : If I should give much: it would without doubt make me a begger. Another faith : If I should still imploie my selfe to painfull labour, it would kil me ere long. A third faith: If I should humble my selfe as is required, euerie bodie would tread me vnder their feete. And yet all this is nothing elfe but floth, as the Scripture tellifieth in these wordes: Dicit piger, les Prou. 22, oft foris in medio platearum, occidendus sum: The slockfull man saith still sitting in his house: There is a Lion mithout: if I should go out of doores to labor, I should certainly be flaine in the midst of the streetes.

A third effect of floth is , pufillanimitie and taintnes of heart, whereby the flothfull man is o- Pufillani

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nerthrowen and discouraged by enery little contrarietie or difficultie, which he findeth in vertue, Eccle.22. or which he imagineth to finde therein. Which \*The vulgar the wife man \* fignifieth when he faith : In lapide Branflation. foreadeth : but nowe it is luteo lapidatus est piger: The slothfull man found, that therin it mifis stoned to death with a stone of dirt : that fesh the fense of the text is, he is ouerthrowen with a difficultie in both these places here of no importance, Againe, Deftercore alleaged. And yet the matbon lapidatus est piger: The flothfull manis ter it felfe is true, though is have no warrans hence. Stoned dead with the doong of Oxen: which commonlie is of matter fo foft, as it can hurt no man.

Lezinez.

6 A fourth effect of floth is idle lazines: which we fee in many men that will talke and confult of this & that, about their amendement, but wil execute nothing. Which is most fitly expressed by the holy Ghost in these wordes: Sicut offinm vertitur in cardine suo, ita piger in lectulo suo: As a doore is tossed in and out upon his hindges, so is a slothfull man lying lazilie opon his bed . And againe , Vult & non vult piger . A flothfull man will and will not . That is, he turneth himselfe to and fro in his bed, and betweene willing and nilling he doth nothing. And yet further in another place, the Scripture descri-

Proucr. 13.

Prou.26.

beth this lazines, saying . The flothfull man putteth his bandes under his girdle, and will not wouch fafe to life Pro.19. them up to his mouth, for that it is painfull.

7 Al these & many mo are the effects of floth! But these four especially, have I thought good to touch in this place: for that they let and hinder greatly this resolution which I talke of, for the

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he liueth in a flumber, and will not heare, or attend to any thing that is faid of the life to come, and beside this, imagineth fearfull matters in the fame:and thirdly is thrown downe by euerie little blocke, that he findeth in the waie : and laftly is fo lazie, as he can bear no labor at al: this man (I saie) is past hope to be gained, to any such purpole as we speake for.

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8 To remoue therefore this impediment, this Meanes to fort of men ought to lay before their eies, the la- floth. bors of Christ, and of his saints, the exhortations they vsed to other men, to take like paines: the threats made in scripture against them which labor not : the condition of our present warfare, that requireth trauell: the crown prepared for it: and the miserie insuing vpon idle and lazie people . And finally, if they cannot beare the labor of vertuous life, which indeede is accompanied with fo manie consolations, as it maie not rightfully be called a labor: howe will they abide the labor and torments of the life to com, which must be both intollerable and euerlasting?

9 Saint Paul faith of himselfe and others, to the 1. Theff.3. Thessalonians: Wee did not eat our bread of free cost, when we wer with you: but did work in labor, & wearines both daie and night: thereby to give you an example of imitation: denouncing further vnto you: that If anie man would not worke hee should not eat. Christ in his parable still reprehended greeuously those Mat. 20. that stood idle, saieng: Quid hic statis tota die otiosi: Why doe you stand heere all the daie idle: and

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Offloth.

John.ts.

Luc.13.

Mat.TT.

Eccl.9,

Pro,10.

Pro.30,

C47.3.

doing nothing? I am a vine (saith Christ) & my father is an husband man: everie branch that beareth not frust in me, my father wil cut off, and cast into the sire. And in another place: Cut downe the vnprositable tree: mby doth it stand heere, and occupie up the ground for nothing? And againe: The kingdome of heaven is subselt to force: and men to gaine it by violence, and labour. For which cause the wise man also saieth: What soever thy hand can do in this life, doe it instantly: for after it, there is neither time, nor reason, nor wisdomen, or knowledge that we can imploie. And againe the same wise man saith: The lazie hand worketh beggarie to it selfe, but the labour some and valiant hand heapeth up great riches. And yet surther to the same effect: The

flothfull man will not fow in the winter, for that it is cold and therefore he shall beg in the summer, and no man shall

take pittie of him.

life is a time of labour, and not of idlenesse; and appointed vnto vs for the attaining of heaven it is the market wherein we must buie: the battell wherin we must fight, and obtain our crown: the winter wherein we must sow; the daie of labour wherein we must sweat, and get our pennie. And he that passeth ouer lazily this daie (as the most part of men doo) must suffer eternall pouertie, and neede in the life to come: as in the first part of this booke more at large hath beene declared. Wherefore the wise man (or rather the holie Ghost by his mouth) giueth ech one of vs, a most vehement admonition, and exhortation

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in these wordes : Run about : make hast : stir up thy Prou.6. friend : gine no sleepe unto thine eies : let not thine eie lids slumber: they skip out as a Doa from the handes of him that held hir : and as a bird out of the handes of the fonler . Goe unto the Emmet (thou sothfull man) and consider hir doings, and learne to bee wife: she having no quide, teacher, or captaine, provideth meat for hir selfe mthe summer, and gathereth togither in the haruest, that which maie ferue hir to feede upon in the winter. By which wordes wee are admonished in what order we ought to behaue our felues in this life, and howe diligent and carefull we should be in doing of all good workes (as S . Paule also tea- Colof. : theth) confidering that as the Emmet laboureth Rom. 12. most earnestly in the haruest time to laie vp for Gal.6 the winter to come : fo wee should for the next world: and that flothfulnes to this effect, is the greatest and most dangerous let that maie bee. For, as the Emmet should die in the winter most certainely for hunger, if the should live idlely in the fummer: fo without all doubt they are to fuffer extreeme neede and miferie in the worlde to come, who now for floth do omit to labour.

The fecond impediment is called by me of negliin the title of this chapter negligence. But I doe gence. vnderstand thereby a further matter than commonly this worde importeth. For I doe comprehend under the name of negligence, all carelesse and diffolute people, which take to heart nothing that perteineth to God or godlines, but onely attend to worldlie affaires, making their faluation,

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Phil.3. Rom.16.

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him in life, and behauiour, as S. Paul expoundeth it. For albeit these men in wordes doe confesse God, and professe themselves to be as good Christians as the rest: yet secretly indeed they do not beleeve God: as their life and doinges do declare. Which thing Ecclesiasticus discovereth plainly, when he saith: Va dissolutis corde, qui non credunt Deo: Woe be unto the dissolute, and carelesin hart, which do not beleeve God. That is, though they professe that they beleeve and trust in him: yet by their dissolute and carelesse doinges, they testise that in their heartes they beleeve him not: for that they have neither care nor cogitation of matters pertaining to him.

kinde of negligence is contained both Epicurism (as S. Paul noted in some Christians of his daics.

who began only to attend to eat and drinke, and

to make their bellies their God, as manie of our

Christians now doe) and also a secret kinde of A.

theism, or denieng God: that is, of denieng

Of carelesse Atheists. Deut,22.

foripture noteth and detesteth for plowing with an Ox, and an affe togither: for sowing their ground with mingled seed: for wearing of apparell of linsie woolsey, that is made of flaxe and wool togither. These are they of whome Christ saith in the Reuelations: I would thou were either cold or hot. But for that thou art luke-warm, and neither cold nor hot: therefore will I begin to vomit thee out of my mouth. These are they which can accordall religions

Apoc.3.

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religions togither, and take vp all controuerfies by onely faying, that either they are differences offmall importance: or elfe that they appertaine onely to learned men to thinke vpon, and not vnto them. These are they, which can applie themfelues to any companie, to any time, to any Princes pleasure, for matters of life to come . These men forbid all talke of spirit, religion, or deuotion in their presence: onely they will have men, eate, drinke, and be merrie with them: tel newes of the court, and affaires abroad: fing, dance, laugh, and play at cards: and so passe ouer this life in lesse cofideration of God, than the verie heathens did. And hath not the Scripture reason then, in saying that these men in their hearts and woorks are Atheiftes? Yes furely. And it may be proued by many rules of Christ. As for example: this is one rule fer downe by himselfe. By their fruites ye shall knowe Luc. 6. them: For fuch as the tree is within, fuch is the fruit which that tree fendeth foorth. Againe, The mouth Mat. 12. feaketh from the aboundance of the heart. And confequently, seeing their talk is nothing but of worldlievanities ; it is a figne there is nothing in their heart but that. And then it followeth also by a third rule : Where the treasure is there is the beart, Mat. & And so seeing their hearts are onely set vpon the world : the world is their onely treasure, and not God. And confequently, they prefer that before God, as indeede Atheists doe.

13 This impediment reacheth farre and wide at this day ; and infinite are the men which are intangled

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2. John. 2.

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bringeth men to hate God, and to conceive enmitie against him as the Apostle saith and therefore no maruell, though indeede they neither beleeue, nor delite in him. And of all other men. these are the hardest to be reclaimed, & brought to any resolution of amendement: for that they are insensible: & besides that, do also fly al means, whereby they may bee cured. For as there were fmall hope to be conceived of that patient, which being grieuoully ficke, should neither feele his disease, nor beleeue that he were distempered: nor abide to heare of physicke, or Physitions:nor accept of any counsell that shoulde bee offered: nor admit any talke or consultation about his curing: so these men are in more daungerous eflate than any other : for that they knowe not their owne danger, but perswading themselues to be more wife than their neighbours, doe remooue from their cogitations all thinges, whereby their health might be procured.

intangled therewith : and the cause thereof espe-

cially is inordinate loue of the worlde, which

The waie so cure carelesse men.

14 The onely waie to doe these men good, (if there bee any waie at all) is to make them know that they are sicke, and in great daungers which in our case may bee done best (as it seemeth to me) by giuing them to understand, howe farre they are off, from any one piece of true christianitie, and consequently from all hope of saluation that may be had therby. God requireth at our handes, that Wee should love him, and serve

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him with all our heart, with all our foule, and with all Deur. 6. our frength. These are the prescript words of God, Mat. 22. fet down both in the old and new law. And how Luc. 10. far (I pray thee ) are these men off fro this, which imploie not the halfe of their heart: nor the halfe of their foule: nor the halfe of their firength in Gods seruice: naie, nor the least part thereof? God requireth at our handes, that wee shoulde Deut. 6. make his lawes and preceptes our fludie, and co- and II. gitations: that we should thinke on them continuallie, and meditate vpon them both daie and night, at home, and abroad, early and late, when we go to bed, and when we rife in the morning. this is his commandement, and there is no dispefation therein. But how farre are those men from this, which bestowe not the thirde part of their thoughtes vpon this matter, no not the hundred part, nor scarce once in a yeare do talke thereof? Can these men saie they are Christians, or that they beleeve in God?

15 Christ making the estimate of thinges in this life, pronounceth this sentence: Unum est necessarium: One onely thing is necessarie: or of necessi- Luc. 10. tie in this world, meaning the diligent and carefull feruice of God. These men find many thinges necessarie beside this one thing: and this nothing necessarie at all. How far do they differ then in judgement from Christ? Christes Apostle saith, that a Christian Must neither love the world nor anie thing in the world. These men love nothing else, but that which is of the worlde. Hee faieth: that

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Luc.18.

Ephel. 5.

Luc.21. Mat. 24. Mic. 6. Rom.11. Rom.12.

Mat.10,

Who seeuer is a friend to the world, is an enimy to Chrift. These men are enimies to whosoeuer is not a friend to the world. Howe then can these men hold of Christ? Christ faieth : We Should pray full. These men pray neuer. Christs Apostle faith: that Conetousnesse, uncleannesse, or securitie, should not be so much as once named among Christians. These men haue no other talke but fuch . Finally, the whole course,&cannon of Scripture runneth, that Christians should be : Attents, vigilantes, solliciti, instantes, feruentes, persenerantes sine intermissione: that is, Attent, vigilant, carefull, instant, fernent, and perseuerant without intermission in the service of God. But these men haue no one of these pointes, nor anie degree of any one of these points: but euerie one the cleane contrary. For they are neither attent to those thinges which appertaine vnto God, nor vigilant, nor folicitous, nor carefull: & much leffe instant & feruent: & least of al perseuerat without intermission for that they never begin. But on the contrarie fide, they are carelesse, negligent, lumpish, remish, key-cold, peruerse, contemning and despising, yea loathing, and abhorring all matters that appertaine to the mortifieng of themfelues, and true service of God. What part have these men then in the lot & portion of Christians, beside onely the bare name, which profiteth nothing?

16 And this is sufficient to shew howe great and daungerous an impediment this carelesse, senselesse, and supine negligence is, to the reso-

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lution whereof we intreat. For if Christ require to the perfection of this resolution, that who soeuer once espieth out the treasure hidden in the field (that is, the kingdome of heaven, & the right way to come to it)he shuld presently go and sel al that Mat.13. he hath, and buy the field: that is, he should prefer the pursuit of this kingdome of heaven, before all the commodities of this life, whatfoeuer : and rather venture them all, than to omit this treasure; if Christ (I saie ) require this as he doth, when will thefe men euer bee brought to this point, which will not give the least part of their goods to purchase that field : nor goe footh of doore to treat the bieng thereof: nor will so much as thinke, or ralke of the fame : nor allow of him, which shall offer the meanes and waies to compasse it?

17 Wherefore, whosoeuer findeth himselfe in this disease, I would counsell him to read some chapters of the first part of this booke: especially the third and fourth, treating of the causes for which we were sent into this world: as also the fift, of the account, which we must yeelde to God, of our time here spent: and he shall thereby vnderstand (I doubt not) the error, and daunger he standeth in, by this damnable negligence wherin he sleepeth, attending only to those things which are meer vanities, and for which he came not into this world: and passing ouer other matters, without care or cogitation, which onlie are of importance, and to have beene studied, and thought vpon by him.

18 The

Hardnes of bears.

18 The third and last impediment that I pure pose to handle in this booke, is a certaine affecti. on, or euil disposition in some men, called by the scriptures, hardnes of heart, or in other wordes, obstinacie of mind . Whereby a man is setled in resolution, neuer to yeeld from the state of sinne wherein he liueth, whatfoeuer shall or maie bee faid against the same. And I have referred this impediment, for the last place in this booke, for that it is the last, and woorst of all other impedimentes discouered before, containing all the euil in it felfe, that anie of the other before rehearfed haue: and adding befides a most wilfull, and malicious resolution of sin, quite contrary to that refolution, which we fo much indeuour to induce men vnto.

Two degrees of hardnes of heart.

19 This hardnes of heart hath divers degrees in divers men, and in some much more greeuous than in others. For some are arrived to that high and chiefe obduration, which I named before, in fuch fort, as albeit they well know that they are amisse: yet for some worldly respect or other, they will not yeelde, nor change their course. Such was the obduration of \*Pilate, though hee knew that he condemned Christ wrongfully: yet not to leefe the fauor of the Iewes, or incur difpleasure with his prince, he proceeded and gaue fentence against him. This also was the obduration of Pharao, who though he faw the miracles of Moifes, and Aaron, and felt the ffrong hand of God vpon his kingdome: yet, not to feeme to be ouercome

Mat.27.

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# The fixt Chapter. Of hardnes of heart.

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ouercome by fuch fimple people as they were! Exod.6.7.8. not that men should think he would be inforced by any meanes to relent, he perfeuered still in his wilfull wickednes, vntill his laft, and vtter deftruction came vpon him. This hardnesse of hart was alfo in king Agrippa, and Felix gouernor of Icw- \* In thefe rie : who, though in their two alfoir feemethrather to have beene igowne conscience thy norancesthan obdination. But the example thought that Saint Paul Pharifees: who ever opposed themselves afpake trueth voto them: gainst the preaching of Christ: and at the vet, not to hazard their tength put him to death. tredit in the world, they continued stil, and perifeed in their owne vanities . And commonlie this obduration is in all perfecutours of vertue, perfecusors. and vertuous men, and especially of those that professe the truth : whom though they see cuidentlie to bee innocent; and to have the worde of God, and equicie on their fide yet to maintaine their estate, credit and fauour in the world, they persift without either mercie or release, vitil God cut them off in the midft of their malice, and furious cogitations.

Others there are, who have not this obduAfecondidention in so high a degree, as to persist in wickedgree of obduaesse, directly against their own knowledge, but ration.
yet they have it in another fort for that they are
settled in firm purpose to follow the trade, which
alreadie they have begun: and will not understand the dagers therost but do seek rather means
topersuade themselves, and quiet their consciences therein: and nothing is so offensive vnto

C c. 1. them,

them, as to heare any thing against the same. Of these men holy Iob faith; Dixerunt Deo, receded Iob. 21. nobis, & scientiam viarum tuarum nolumus: They fair to God, depart from vs, we will not have the knowledge of thy waies. And the Prophet Dauid yet more ex-

Pfalm. 57. prefly: Their furie is like the furie of ferpents, like vnto cocatrices that stop their eares, and wil not beare the voice of the inchanter. By this inchanter hee meaneth the holy Ghoft, which feeketh by al meanes possible to charme thee from the bewitching wherein they fland, called by the wife man, Fafei-Sap. 4. natio nugacitatis: The bewitching of vanitie. But (28 Zach.7. the Prophet faith) they wil not beare, they turne them backs, they stop their eares, to the end they may not understand: they put their beartes as an adamant stone,

least they should heare Gods law and be converted.

21 The nation of lewes is peculiarly noted to The hard harted Iewes Ad.7.

Mat. 5.

haue beene alwaies giuen to this great finne, as Saint Steuen witnesseth, when he said vnto their owne faces: You stifnecked Iewes, you have alwaies refifted the holy Ghoft. Meaning thereby as Christ declareth more at large ) that they refifted the Prophets, & Saints of God, in whom the holy Ghoff Luc.11. 13. Spake vnto them from time to time, for amendement of their life: and for that through the light of knowledge which they had by hearing of Godslaw, they could not in truth or fhew, condemne the thinges which were faide, or avoide the just reprehensions vied toward them: and yet resolued with themselves, not to obey or change the custom of their proceedings: therfore fel they

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(379) The fixt Chapter. Of hardnes of hare

infine, to persecute sharply their reprehendors: Iere. 5. whereof the only cause was hardnes of hart: Indurauerunt facies suas supra petram, & noluerunt reueris faith God by the mouth of Ieremie : They have bardned their faces above the hardnes of a rocke, and they will not turn to me. And in another place of the fame prophet he complaineth grieuously of this Icre. 8. peruerines: Quare ergo aversus est populus sste in lerusale, aner sione contentiosa? And why then is this people in Ierusalem revolted from me, by so contentious and peruerse an alienation, as they will not heare me anie more, co? And yet againe in another place: Quare Eze.18. meriemini domus Ifrael: Why will you die, you house of Ifrael? Why will you damne your felues? Why are you fo obstinate as not to hear: so peruerse, as not tolearne : fo cruel to your felues , as you will not know the dangers wherein you live : nor vnderfand the miserie that hangeth ouer you?

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22 Dooft thou not imagin (deer brother) that Godyfeth this kind of speech not onelie to the lewes, but also to many thousand Christians, and perhaps also vnto thy self many times euerie day: for that thou refusest his good motions and other means fent from him, to draw thee to his fernices thou being resolued not to yeeld therunto, but to follow thy pursuit, what socuer persuasions shall come to the contrary? Alas, how many Christians be there, who fay to God daily (as they did whom Inamed before ) Depart from us , we wil not have lobate the knowledge of thy maies? How many be there which abhor to hear good counsel? Fear & trem-Cc 2

ble to read good bookes? Flie and deteft the fre-

Ofhardnes of hart. The fecond part.

quentation of godly companie, least by such occasions they might be touched in conscience,
converted and saved? How many be there, which
saie with those most miserable hard harted men,
whereof the prophet speaketh: Percussimus sadus
cum morte, coum inferno secimus pactum: We have
striken a league with death, and have made a bargaine
with hell it selfe. Which is as much to saie, as if they
had said: Trouble vs not, molest vs not with thy
persuasions: spend not thy wordes and labour in
vain: talke vnto others who are not yet settled: let
them take heaven that will: we for our parts are
resolved: we are at a point: we have made a bargaine that must be performed, yea though it be
with hell, and death everlasting.

The description of an hard hart. Pfal 75.

Efai.28.

Esai.48.

Lib.1.de consid.ad Eug.c.2

23 It is a wonderfull furie, the obduration of an hard hart: and not without cause compared by the prophet (as I shewed before) to the wilful furie and rage of serpents. And an other place of scripture describeth it thus : Durus es , & nerum ferreus ceruix tua, & frons tua area: Thou art hard harted, and thy necke is a smow of iron, and thy forehead is of braffe. What can be more vehemently spoken to expesse the hardnes of this metall? But yet S. Barnard expresseth it more at large in these words: Quid ergo cor durum? And what is then an hard hart? And he answereth immediatly: A hard hart is that, which is neither cut by compunction: nor foftened by godlines: nor mooued with praiers: nor yeeldeth to threatning: nor is anie thing

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(281) .The fixt Chapter. Of hardnes of hart.

thing holgen, but rather hardened, by chaftening. An hard hart is that which is ingratefull to Gods benefits: dilabedient to his counsels : made cruell by his judgements: diffolute by his allurementes: Infhamefaft to filthines : feareleffe to perils : vncurteous in humane affaires : rechlesse in matters perteining to God forgetfull of things past : negligent in things prefent : improvident for thinges to come.

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reth, that an hard hart is almost a desperate and cation of S. remediles disease, where it falleth. For what will Barnarde you do(faith this good father) to amend it? If you laie the grieuousnes of fin before him, hee is not touched with compunction. If you alledge him al the reasons in the world, why wee ought to serue God, and why we ought not to offend, and dishonor him: he is not mollified by this confideration of pietie. If you would request him and befeech him with teares, euen on your knees: hee is not mooued. If you threaten Gods wrath against him: hee yeeldeth nothing thereunto. If GOD fcourge him indeede: he waxeth furious, and becommeth much more hard than before. If God bestowe benefites on him: he is vngratefull. If hee counsell him for his faluation: hee obeieth not. If you tell him of Gods fecret, and feuere judge-

ments:it driueth him to desperation, and to more

crueltie. If you allure him with Gods mercie: it

maketh him dissolute. If you tell him of his owne

24 By this description of S. Barnard it appecs The expli-

althines: hee blusheth not. If you admonish him

of his perils he feareth not. If he deal in matters towards men, he is proud and vncourteous. If he deal in matters towards God: he is rash, light, and contemptuous. Finally, he forgetteth whatsoeuer hath passed before him towardes other men, either in reward of godlines, or in punishment of sinners. For the time present, he neglecteth it, nor maketh no account of vsing it to his benefit. And of things to come, either of blisse, or miserie, he is vtterly vnprouident: nor will esteeme thereof, lay you them neuer so often, or vehemently before his face. And what waie is there then to do this man good?

The danger of an hard hare.

Eccl. 23.

Eccl.3.

Li.t.de confid.c.1. Ezc.36.

25 Not without great cause surely did the wise man pray fo hartily to God : Anima irreverenti, of infrenatane tradas me: Deliner me not ouer (O Lord) unto a shameles and unruly soul. That is, vnto a hard, and obstinate hart. Whereof he giveth the reason in another place, of the same book: Cor enim dura habebit male in nouissimo; For that an hard bart shalbe in an enil case at the last day. Oh that all hard harted people would note this reason of scripture! But S.Barnard goeth on, and openeth the terror hereof more fully , when he faith : Nemo duri cordis falutem unquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum. There was never yet hard harted man faued, except God by his mercie did take awaie his stonie hart, and giue him a hart of flesh, according to the prophet. By which wordes S. Barnard fignifieth, and producth out of the

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Prophet, that there are two kindes of hartes in Two kindes men, the one a fleshy heart , which bleedeth if of heartes in you but pricke it : that is, it falleth to contrition, men, with repentance, and teares, vppon neuer fo fmall a sies, checke for finne. The other is a stonie harr, which if you beat and buffet neuer fo much with hammers, you may affoone breake it in pieces, as either bend it, or make it to bleede. And of these two harts in this life dependeth all our miserie, or felicitie for the life to come. For as God when he would take vengeance of Pharao, had no more grieuous waie to doe it, than to faie: Indurabo cor Pharaonis: I will harden the heart of Pharao. That is Exo.4.7.14. (as Saint Augustine expoundeth) I wil take away Aug. p. 18. my grace, and so permit him to harden his owne super Exod. heart : fo when hee would shew mercie to Israell, & fermo.88 hee had no more forcible meanes to expresse the de semp. fame , than to fay : I will take awaie the stonie heart Ezec 36. out of your flesh, and give you a fleshie hart in steed therof. That is, I wil take awaie your hard heart, and giue you a foft heart, that wil be mooued, when it is spoken to. And of all other blessings, and benefites which God doeth bestowe vppon mortall men in this life, this foft and tender heart is one of the greatest: I meane such an heart as is soone mooued to repentance: foone checked and controlled : soone piersed : soone made to bleede: foone stirred to amendment. And on the contrarie part, there can be no greater curse, or malediction laide vpon a christian, than to have an hard and obstinate heart, which heapeth euerie day Cc. 4.

Heb. 6.

day vengeance vnto it selfe, and his maister also. S. Paul saieth it is compared by the Apostle vnto the ground, which no store of rain can make fruitfull, though it sall neuer so often vpon the same, & therfore he pronounceth thereof: Reprobaest, maledicto proxima, cuius consummatio in combustionem. That is, It is reprobate and next doore to malediction, whose end or consummation must bee sire and burning.

the holy Scripture do dehort vs so carefully from this obduration and hardnes of heart, as from the most dangerous and desperate disease, that possibly may fall vppon the Christian, being in deede (as the Apostle significath) the next doore to reprobation it selse. S. Paul therefore crieth: Nolste contristari, nolste extinguere spiritum Der: Do you not make sad, do you not extinguish the spirit of God, by obduration, by resisting and impugning the same. Again: Non obduretur quis ex volis sallacia peccati: Let no man be hard harted among you through the decent of sin. The Prophet Dauid also crieth: Hodie si vocem eius audieritis, nolste obdurare corda vestra: E-

nen this daie, if you heare the voice of God calling you to

repentance, see you harden not your bearts against him.

Al which earnest speches, vsed by Gods holy spi-

rit, doe give ys to vnderstand, howe carefully wee

haue to fly this most pestilent infection of an hard

hart: which almightie God by his mercie giue vs

grace to doe, and indue ys with a tender heart to-

wardes the full obedience of his divine maiestie:

Ephel.4.

Heb. 6.

I. Thei. 5.

Heb. 3.

Plalm 94.

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The fixt Chapter. Ofhardnes of hears.

he saide to God; Da serno tuo cor docile: Gine unto me thy sernant (O Lord) an heart that is docible, and 3. Reg. 3. trastable to be instructed; such an hart as God himselfe describeth to be in al them whom he loueth, saying; Ad quem respiciam, nist ad pauperculum, & Esai. 66, contritum corde, & timentem sermones meos? To whom will I have regard, or shew my savour, but unto the poore and humble of heart, unto the contrite spirit, & to such

as trembleth at my speeches?

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27 Behold (deer brother) what an heart God requireth at thy handes. A little, poore and humble hart: (for so much importeth the diminitiue Pauperculus) also a contrite heart for thine offences paft : and an heart that trembleth at euerie word that commeth to thee fro God, by his minifters. How then wilt thou not feare at fo many wordes, and whole discourses as have beene vsed before, for thine awakening, for opening thy peril, for flirring thee to amendment? Howe wilt thou not feare the threats, and judgements of this great Lord for thy finne? How wilt thou dare to proceed anie further in his displeasure? How wilt thou defer this resolution any longer? Surely the least part of that which hath beene saide, might fuffice to mooue a tender heart, an humble, and contrite spirite, to present resolution and earnest amendment of life. But if, all togither cannot moone thee to do the fame: I can fay no more, but that thou halfa verie harde heart indeede: which I befeech our heavenly father to foften for thy faluation, with the precious hoat blood

of

of his onely fonne, our Saujour, who was content to shed it for that effect you the crosse.

The conclufion of this whole booke.

B.

\*As may appeare in my
preface to
she reader.

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\*Which was
for that eisher time or
health or libertie did
mot permit.
Phil. 2.

28 And thus nowe having faide fo much as time permitted me, concerning the first general part required at our hands for our faluation : that is, concerning resolution, appointed by my \* diuision in the beginning, to be the subject or matter of this first booke, I will end here: deferring for a time the perfourmance of my purpole for the other two bookes, \* vppon the causes and reasons set down in an aduertisement to the reader, at the verie first enterance vnto this booke: nothing doubting, but if God shall youch safe to worke in any mans heart by meanes of this book, or otherwise this first point of resolution, the most hard of all other : then will hee also give meanes to perfect the worke begun of himselfe, and will supplie by other waies, the two principal parts following : that is , both right beginning, and constant perseuerance, whereunto my other two bookes promised, are appointed. It will not bee hard for him that were once reformed, to finde helpers and instructors ynow, the holy Ghost in this case being alwaies at hander there want not good bookes, and better men (God be glorified for it ) in our own country at this day, which are well able to guide a zealous spirite in the right waie to vertue, and yet (as I haue promised before ) so mean I (by Gods most holy helpe and assistance) to send thee (gentle reader ) as my time and habilitie will permit, the oth his the is a tha pre

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other two books also : especially, if it shall please his divine maiefly to comfort me thereunto, with the gain, or good of any one foule by this which is alreadie done: that is, if I shal conceine or hope. that any one foule, fo deerely purchased by the precious blood of the fon of God, shall be mooued to resolution by any thing that is heere said: that is, shal be reclaimed from the bondage of sin, and restored to the service of our maker and redeemer: which is the onely end of my writing, as his maiestie best knoweth.

29 And furely (gentle reader) though I must confesse that much more might be said for this point of resolution, than is heere touched by me, orthan any man can well vtter in any competent The effett of kind of book or volume ; yet am I of opinion, that that which either these reasons here alledged are sufficient, hath beene or elfe nothing will fuffice, for the conquering of faid in this our obstinacy, and beating downe of our rebelli- booke. ous disobedience in this point. Heere thou maist fee the principall arguments inducing thee to the In the fuf feruice of God, and detellation of vice. Here thou pars. maiest see the cause and end why thou wast created: the occasion of thy comming hither: the things required at thy hands in particular: the account that will be demanded of thee: his goodnes towardes thee: his watchfulnes ouer thee: his defire to win thee: his reward if thou do well: his infinite punishment, if thou do euill: his callings: his baites: his allurementes to faue thee. Inthefecond And on the contrarie part, here are discovered part.

vnto

vnto thee the vanities and deceits of those imper diments, hinderances, or excuses which any waie might let, state or discourage thy resolution: the feigned difficulties of vertuous life are mooued: the conceited feares of Gods feruice are taken awaie: the alluring flatteries of worldly vanitie are opened: the foolish presumption upon Gods mercie: the danger of delaie: the diffimulation of floth: the desperate perill of carelesse and itonie hearts are declared. What then wilt thou defire more to mooue thee? What further argument wilt thou expect to draw thee from vice and wickednes, than all this is?

30 If this ffirre thee not, what wil ffir thee (gentle reader?) If when thou halt read this, thou laie downe thy booke againe, and walke on thy carelesse life as quietly as before : what hope(I beseeche thee) may there be conceived of thy faluation? Wilt thou goe to heaven, living as thou doest? It is impossible. As soone thou mailt drive God out of heaven, as get thither thy selfe in this kinde of life . What then? Wilt thou forgoe heauen, and yet escape hell too? This is leffe possible, whatsoeuer the Atheistes of this world doe perswade thee. Wilt thou deferre the matter, and thinke of it hecreafter ? I have told thee my opinion hereof before. Thou shalt neuer haue more abilitie to doe it, than now, and (it may be) neuer halfe so much againe. If thou refuse it now: I may greatly feare, that thou wilt be refused heercafter thy selfe. There is no waie then

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fogood (deere brother) as to doe it presently whiles it is offered. Break from that tyrant which deteineth thee in seruitude: shake off his chainest cut afunder his bods:run violetly to Christ, which flandeth readie to imbrace thee with his armes open on the croffe . Make joifull all the Angels and court of heaven with thy conversion: strike once the stroke with God againe, make a manly resolution: saie with the old couragious souldier of lefus Christ, Sainct Ierome : If my father stood weeping on his knees before me, and my mo-faieng of ther hanging on my necke behind me: and al my S. Ierom. brethren, fifters, children, kinsfolkes howling on euerie side to retaine me in finful life with them: I would fling my mother to the ground : despise all my kindred; runne ouer my father, and tread him under my feete, thereby to runne to Christ when he calleth me.

31 Oh that we had fuch harts as this feruant of God had: fuch courage, fuch manhood, fuch feruent loue to our maifter. Who would lie one daie in such slauerie as we doe? Who would eat huskes with the prodigall sonne among swine, feeing he maie returne home, and bee to honoably received and intertained by this old father: haue fogood cheere, and banketting: and heare logreat melodie, joy, and triumph for his return? Isaie no more heerein (deere brother) than thou art affured of, by the word and promise of Gods owne mouth: from which can proceede neither falshood nor deceit. Returne then I beseech thee:

lay hand fast on his promise, who will not faile thee : run to him nowe he calleth, whiles thou hast time; and esteeme not all this world woorth a straw in respect of this one act : for so shalt thou be a most happie, and thrise happie man, and shalt bleffe hereafter the hour and moment that euer thou madest this bleffed resolution. And I for my part (I trust) shall not be void of some portion of thy felicitie. At leastwise I doubt not, but thy holie conversion shall treat for me with our comon father, who is the God of mercies, for remission of my manifold fins, and that I may serue, and honor him togither with thee , all the daies of my life: which ought to be both our petitions, and therefore in both our names, I beseech his divine maiestie to graunt

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it to vs : for euer and euer. Amen.

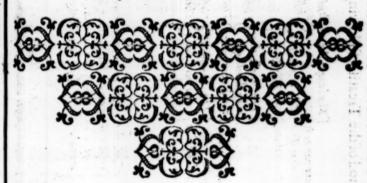
The end of this booke of Resolution.



# TENDING TO PACIFICATION: BY LABORING THOSE THAT ARE OVER ADVERSA-

Gospel, and to joyne with vs in profession thereof.

By EDMVND BVNNY.



Hofea. 3.4.5.

The children of I fraell shall sit a great while without king, without Prince, without sacrifice, without image, without Ephod, and without Teraphim. But a fierward the children of I frael shalbe connerted, and seeke the Lord their God, Daniel their king: and in the latter daies they shall wor ship the Lord, and his longing kindnesse.



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# A TABLE DECLARING THE EFFECT AND MEthod of the Treatife following.

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respect their per- ) or they think promuse one resident punishment: wherefore, which also The other axiseth from their bodity punishment: where one two. Some that chiefty Cone, that proceedeth from regard of their credite: which First, there is a briefree is al of those Rification. Sect. 8.

Then more speciallie in the doctrine of in-

which is declared,

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are of luffe | One, that doth function reflect their Scharged to have irranflased fo cor-

of which | flations of the boby friprines are non. Then is de- Frifthy confideration

spoints of doctrine, for which we are

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| The state of the s | likewife (in sheir indegement) found to be fo far clared, how it of certains general there are from between bloomed to be fo far clared, how it of certains general from the truth of the text, that it femeth may wery east to them albebe to the heard to the matter tenor of the profession, at heer to fire it at thought we had. Conterning which has been a cial areatife of enerie (they presend one apart by it felf.)  One, that is of special of the matter is not cial areatise of enerie (they presend one apart by it felf.)  First, the hardness had been to the matter is not conscience in deede:  First, the hardness had been to the matter is not conscience in deede:  Confeience in d |
| tran Cropsby feet. 1   | The sheet shows of the text, that is fements of the results of cared, how is of certaine generated the text, that is fements may very each points to them all to the text, that is fements that the present of the text, that is fements that the present of the more final that the had. Conderning which they present one apart by is felt that we had. Conderning which they present one apart by is felt that we had. Conderning which they present one apart by is felt that we had. Conderning which they present one apart by is felt that we had. Conderning which they present one apart by is felt that we had. Conderning which they present one apart by is felt that we had. Conderning which they present one apart by is felt that we had. Conderning which they present one apart by is felt that they present on the that the Church is gentled. Which is done by showing the amended which the the true mentality. I that the church they also the them the resolution the Church, there ongels to be the tention of them. The advantage is wholy and onlie ours. Sect. 18.  And them, the advantage is wholy and onlie ours. Sect. 18.   |
| are of issise One, that doth jumahat raspect them charged to have translated o cor-  | ikewife (in their indegement) found to be fo fin then to there are for the routh of the text, that is femeth may very to then the routh of the text, that is femeth may very to then the condenting which the present the profession, as heer to fore it was thought the present the profession, as heer to fore it which it which matter is coincined to fall hindered of all hindered of the matter is be conceived.  Then the chiar is of special of the matter is be conceived to mot vigore that she had condent to the matter is be conceived to mot vigore that she had cone by she with manic and is done by she with most selection there with vigore the condent to mong vigore from the Chiarch, common and them, the advantage is wholy and and and them, the advantage is wholy and and and them, the advantage is wholy and and and and them, the advantage is wholy and and and and and and them, the advantage is wholy and and and and and them, the advantage is wholy and   |
| porsides   confe like  | of which fasions of likewife (in sheir shere are fro she man to sheng; God among grofessial force with manie, and most of al hindareth those that she is they flowed ioine with vus, they fear that thereby though depare from the Church, Co-cerning which,   |
| 1119   | In the latter fuch lets arevemoused as are woons to hinder: of which there be involpected forts:   |
| Beet   | of me prince   |
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# THE TREATISE TEN-

operfuade or moone of thers to the truth of Religion, that being as yet by prejudice deceived, cannot perfuade themselves to bee so short thereof as they are, hath beene, and ever must bee

in all ages fo needefull an argument, as that manie doe gladly bestowe their labor therein. Of which, as other ages ever have given fufficient testimonie: so this of ours doeth most plentifullie witnesse the same being so much more fruitfull and aboundant therein, as it hath pleased God to bleffe it with fo rare and fingular a light of the trueth , as ( to our knowledge ) hee never yet beflowed on others. Therefore among vs also there are, and those verie manie, that have taken this argument in hand, and have done fo weltherein, that God is glorified, the church is increased, and themselves have gotten a reverend estimation among the people of God thereby. So commeth it to paffe, that whatfoeuer I shal do therein, according to the small talent that God of his goodnes Dd. 2. hath

hath bestowed on me may seeme to be needlesse and as it were to come out of feafon, when the church is fo well stored alreadie, with fuch perfuation; and others long fince, feem to themselves halfe cloied therewith. Nevertheleffe feeing that now I was purposed to get foorth this booke of Retolution that goeth before, which fo treateth of godlines of life , that (in a maner) it maketh no mention of knowledge or faith (as also it appear reth that the author himselfe was (in some things) ofacotrary judgemet to vs therein) I thought the cafe it felfe to be fuch, as that it behooved me to fay formewhat thereof, as before in the preface I have declared. The effect whereof is no more but this; first, to shewe that there is verie reason why shis treatife. they shuld toyn in profession with vs : and then to declare in what fort to remooue fuch thinges as most do hinder the weaker fort . The reason why they ought to join in profession with vs, is for that it becommeth and behooveth the church of god (in manie refpects) to be at vnitie in it felfe; and yet the cafe fo flandeth in this matter, that wee are not able in our profession to yeeld vnto them: but they verie well maie, and of duetie ought to accordento vs . It becommeth and behooueth the church of god to be at vnitie in it felfe, for fo many good and substantial causes, that it needeth no confirmation at all: infomuch that it shall not be needfull to bestow anie labor in the prouing ofit . The other is not fo fully concluded of all: and yet not with flanding we doubt not, but wee haue

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## A treatile tending

all to the mediation or merites of any other

which alfo I thinke very few of them will denvi though when they have granted it, they are faine fointimes to borrow it again, to establish the doetrin of those other helps) what speciall aduatage is it to vs, for to have any moe befides, when wee haue inough and inough onely in him? For although it were not ill to mingle anie other with him ( which at this prefent we will not vrge ) yet if it be but more tha needeth, it can be no speciall benefit to vs. Hee that hath well dined alreadit, can very litle be holpen by more plenty of meat, be it neuer fo good, and otherwise welcome vato the taft. Now that Christ is sufficient, even in him felfe, without the helpe of any other, if it be not in the scripture so plainly set downe, and so derived through all antiquitie in the judgement of any, but that still they will hold it needful to feek vnto others fo far as before they were wont to do; neil ther will we labour at this present to make it plais ner. The thinges that doe belong to this prefent life, wherein it might feeme our eftate might bet have in mai- bettered, are of two speciall forts: whereof some sers concer- concerne our inward; and an other concerneth our outward gouernment. Our inward comfort may seeme might be increased under that profesfion , two principall waies. First , that then wee need not feare the excommunication or curle of the bishop of Rome, under which we are now, & long have bin: then for that they have a more copious representation (as they take it) of heavenly com-

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fis we foould ming this pre fens life. First of inward cofort.

comforts than we, for that in lacraments, & ceremonies they far exceed vs : and have that vle of images also, whereas we have none at all. First therefore concerning the Popes curse, we do not finde it now to be of that force, that heretofore we thought it to be: neither by the word of Gods neither by experience it felfe. And if we have litle cause to feare it, and then (proportionablie) feare it as little: furely it were no great pleafure to any of ys, to be delivered from the hurt thereof, that doth not hurt vs : nor from the feare of that, whereof we stand in no fear at all. As for the spirisual confure of the church, rightly proceeding against any, we know it is to be feared in deede, of shole whom it toucheth . But we are long fince persuaded, that we can so distinguish betwirt thele two, that we need not take the one for the other . Then as touching those further represensations of spirituall comfort (such as they are) which they (I grant ) have mo than we, wee finde no fuch substance in any of them (neither in that they have both facramentes, and ceremonies mo than we: neither in that themselves alone have al the images, and we are veterly void of any ) but that we may think our felues to be well alreadic, with those that wee have, although of our owne fort we have none at all : & can further hope likewife, shat if themselves had no mo than we, their inward comfort should be so much the greater. For if in the examination of them, it should fall out, that they have no fufficient ground work in Dd 4 the 4.0.13

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### A treatife tending the word of God (as we are fure, that they have

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there no warrat at al) then are they but very cold and desperate comforts, & neuer yeeld any found comfort at all . For though we are not in anie dowt, but that they are in other respectes verie ill, as they are vied by them : yet now wee fair no more but this, that (all things confidered) we find so little comfort in them, that we need not thinke the want to be great, now that we are without them: nor that it were any great benefite for to Therefour- obtaine them . The benefite that in outward goward govern uernment we should get thereby , is more than this, that so we should be under the gouernment of the Bishop of Rome; which howe good it should prooue, I am not able certainely to faie. But if first we should esteem therof by reason, we may yerie well doubt, that no one man were able to gouerne vs wel, that should rule all the world behdes:not withflanding al the vnder magistrates that could be appointed; and that although some one ma could do it, by his rare and fingular wifedomf which notwithstanding wer such a thing, as neuer was yet )yet that it were in no wife conuenient for fo manie, and al the whole to hang vpon one: & fuch an one too, as might fometime bee fo weake a man to bear fuch a burden, that many others wider his government, might be foud much more ftronger than he . Then if wee come vnto experience, & lay before vs in what fort he gouerned vs before when as he had vs vnder his government or in what fort he governeth yet, those

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those that abide under his obedience: whether any thing may be faid more hardly or not, as yet Hay not: but furely thus much we maie be bold to abide by, that in comparison of the gouernment under which we are now, it were no verie fingular benefite to be holpen back to that order againe. So for ought that yet appeareth, we cannot fee, that anie great benefite could come vnto vs, if we should turne to their profession.

What incouenience might come thereby, What inis a thing verie hard to be fully gathered , being consenience fo great , and fo divers withall, as in our judge- might come ment it feemeth to be. Where first of all we can- thereby. not like that we should be so much deprived of the scriptures themselues, as vnder them we were partly by the lawes that they made against such as should read them, otherwise than therefelues thought good: and partly, for that they doe fo much inhibite al translations in our vulgar toong. Which one thing onely we take to boad verie much ill, and whatfoeuer after infueth, to come almost onely of it. For the inconveniences, that we are perfwaded would come thereby, would be, as we take it, manie and great fome in matters of religion: others, as touching our civilleflate heere in this life. In matters of religion: first, we doubt that our felues should be much thereby corrupted, and be occasion to manie others, Incomunito fall to the fame corruption likewife then ences in alfo, that on the consciences of manie, there matters of thould bee laid ouer greeuous burdens . Our religion.

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How it were dangerous in the worke of our redemotion to be of that profession with them.

two principall waies : in the estimation of Gods goodnes to vs : and in the performance of our duetie to him. The goodnes of God toward va is infinite : but now we have to enter no further into the confideration thereof, than to this prefent purpose doth appertaine. And that is onelis inthefetwo things : first in the worke of our redemption : then , in his prouidence towardes y in other matters. In the work of ountedemption, Christ hath both fatisfied for ve to the justice of God : and therewithal himselfe directeth vs, to wardes the attaining thereof. In both these pointes we doubt verie much , that by joyning with them in their profession, we should be found blasphemous to God, and verie hurtfuil to ou owne foules health; first, in joyning and that no further , than their selves doe) either the suffe ringes, or els the good workes, of anie of the faints, in heaven or on earth, with the fufferings and merites of Christ: then by helping our selus vato it , by the mediation of Angels , or fainches, or by the doctrines of men on earth, onely for as themselves doe it : and not seeking the fant alone by the mediation of Christ, and by the written word of God. For we take the fatisfachon of Christ, his mediation, and word to be such, as that, no other fatisfaction, mediation, word can be found anie thing meet to be fo fr matched withall . Againe, we finde not, that the worke of redemption that is wrought in Christ.

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inauaileable to the faluation of anie, but onely of those, that so cleave voto it, that they veterly renounce all other helpes whatfoeuer they are. In the former therfere, we fee not how it may be suoided, but that needs we must be foud to have done great dishonour to Christ; in the other wee are perswaded, that we should cleane overthrow our own faluation . Concerning the prouidence Howe in the of God towardes vs in other matters, their pro- doctrine of felhon (we feare) would lead vs formewhat afide, Gods promis and teach us to attribute many of those thinges dence. that fall out among vs, to some other than God slone, fornetimes vnto creatures as the Angels; and fainetes in heaven, or to the power of man on earth : and fometimes to a fiction of mans deuife as fate or fortune . And although wee willingly grant, that in divers of thefe, they vie fuch limitation withall, that it feemeth shey woulde be loth forto go over-far therein : yet going but fo farre as they doe in their common profession, we fee not how we could avoid it but that if wee should joine with them therein, wee should bee farre amiffe perswaded in that comfortable doerine of Gods most gracious providence towardes vs. In the perfourmance of our dutie like- How in perwife, we doe not perceive, but that we flould bee fourmance verie far wide from that which in truth we ought of cur dutie to do. For whereas God onely hath made vs , re . 10 God deemed vs, and given vs whatfoener wee have, and therefore wee owe all vnto him, and that by lefus Chritt our Lord their profession notwithflanding

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flanding is , to yeeld their thankes and feruice s gaine (in divers cases) to some Angel or Sainct, a though that from them, or by their good meanes they had received the thinges which they have Whereas notwithstanding to make anie other mediators in luch respect, though it be not with Christ betwirt God and vs, but only under Christ betwixt him and vs , is either directly against , or without the warrant of the word of God . Then alfo, although they doe not direct our ductie, not anie part thereof to anie other than God, yet they teach vs to doe vnto him diners thinges that wee finde not in the written word. Wherein although they can affure vs that the church hath fo orderned, yet wee see no sufficient warrant therein; when as themselves will not denie, but that the greatest multitude of the people of God in all a ges, have beene formetime deceived : and the written word both procisely chargeth vs to do nothing to God but what he appointeth, and be fides accurleth all those that fet vs a worke ina nie thing els . Those others that might bee corrupted by vs, are all those, that by our example should take occasion to doe likewise : either such as presently line besides vs : or the generation that after followeth. For we knowe by experience of times, that of those that liuc togither, one doth cast his cie to another, eueric nation voto the people that doth dwell about them, & make the doinges of others a rule for them to walke by and the same in the service of GOD, as much (almost)

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(almost) as in anie thing els . Children likewifes and the race that succeedeth others, doe readily followe, as their forefathers have gone before themsforthe most part little regarding, whether it be right or wrong : but fufficiently conteining themselues, if they walke but as their ancestors have done before. If we therefore should give an dexample to anie of thefe, either in leading them nodoe fuch thinges in the feruice of God, as were offenfine to him : or els no more , but teaching them, in like fort to venture in fo weightie a matter, howe should we beeable to excuse our felues , but that we have given them just cause of offence, in laieng such a stumbling stone in the waie, that we fee they are disposed to walke? And though by the grace and goodnes of God, they would be more wary, & not flumble thereats get were our fault nothing the leffe, and for to be esteemed no lesse than nurder before him : as Christ himselfe we know pronounceth an heavie fentence against all those, by whom there commeth offence to anie: that It were much better for him, that a milfione were hanged about his neck, and he east into the bottom of the sea, than to offend the least of them all that beleeve in him. Those heavie burdens What bar Ispake of, which they lay on the consciences of dens beereby many, are of two forts : fome that appertaine ge- the confeiennerally to al, and others that appertaine properly as of men. to fom. Those that appertaine generally to al, are first those heaps of traditios & ceremonies which Tradition, they have abundantly laid upon all men, cal-

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### (11) A treatife tending

ling them the traditions of the church, & teach that all are bound of conscience, inuiolablie in keepe and observe them everie one . Of which fort, though some bee forted vnto certaine print cipall feattes and times of the yeare : yet other there are, that fo commonly haunt cuerie weeke and almost euerie daie : and are so plentifullie poured out throughout our whole life, almost in all thinges that we are to take in hande, thatit is not possible for anie to walk vprightly therein nor ever sufficiently to attend the greater thingel of the lawe of God. Then also it is an heavie bar den, that al men are bound, fo to confesse as the require, both for that they must disclose vnio them the veric fecretes of their heartes : and and bound to reckon vp all their finnes, fo far as pol fibly they can remember elfe that they are exclus ded from all hope of forgiueneffe. Whereof, the one is verie gricuous, and abhorring the nature of the belt men that are: the other more, than anie man can at anie time finde, that hee hath doons fully indeede : both which are vnknowen to the word of God (and therefore needlesse) and yeeld no waie of forgiuenesse at all: but onely a wait to torment the parties, and for them-felues to practife vppon. These that are more proper to fome, are cast voon them diversly : sometimes vpon some special occasion : sometimes by res fon of that kinde of life, that the parties are enter red into. Of the first I note but one, that is, the burden that they lay vppon those, which have

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confessed their has vnto the. Which commonly they call penance, and everlightly hath one of thefe faultes : either that the penance it felfe is Penance. wrong (being for the most part) either rigorous or friuolous : or els that the parties are taught to keke out forgluenesse therein. Of that which is cast upon others, by reason of the trade of life, that they are entered into , I note these principall branches : First those observances, that Rules of they binde their regulars to : then the vow offin- their obfagle life, whereunto they binde their whole clergie, and certaine others neere to that order. The former of which (omitting to speake of the worst ofit veeldeth nought els but a fruitleffe labour, such as God neuer accepteth for anie part of his fruice at all, and yet oft times verie tedious and painfull in it felfe, if they followe their rule indeed , and coast not over some nearer waie : the other is full of foule pollutions without, and intollerable burninges within, fuch as all forced virginitie hath euer yeelded.

3 But in matters of religion (it maie be) the controverses feeme fo doubtful, that we cannot What incharge them with anie such inconvenience on conveniences their fide, but that in their judgement they thinke would come themselves able to turne it over to vs againe, as in thereby eafily as we did laie it to their charge before. our civile-And we also will bee content , to set by religion fiare. for a featon, and all matters of faith whatfocuer, sif in that respect there were no inconvenience stall to be feated; and now confider those things

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A treatile tending

alone, that doe concerne our civill estate heere it this life, not perfuading our felues to the contra ry, but that divers there are, that would be comcent to joine with them in matters of religion, if thereby they should bring to themselves no inconvenience in this . For divers indeed doe not fo much respect religion, or looke not so narrow. ly to the divertitie of these protessions, but that they can be reasonably wel content with either if in other thinges they have their mindes concented . Be it therefore , that whatfoeuer their profession bee, yet shall they have manie of those that now are with vs to joine with them, if in this point there be found no lawfull impediment, or matter to faie them . But heere, euen at the first, appeareth a mightie let: which is, that no man (wee thinke) can be of that profession, vileffe he be under that government too. Could their church, and court be fundred, could their religion and regiment be parted, the one from the other : then indeede I thinke that ( with manie) much might bee done : but when as thele goe so close togither, that no man can professe the one, but that hee must be vnder the other, that goeth (as we take it) somewhat hard with manie, that otherwise would finde no scruple at all. And two things there bee wherein we thinks we have verie good cause to finde our seluct greeued in that respect; one, that they extende the authoritic thereof, so farre foorth as they are woont to doc: the other, that they will feeme to doc

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doit voon such ground as they pretende. They Abuse of their authoritie wee thinke overfarre: ritie against first against al those that are in soueraigne autho- fouerainge nice in their own feuerall countries or kingdoms: magifrates. then against all other inferior persons generallie. With princes, and those that are in highest place in their seuerall states, we thinke they are a great deale too bold, both in abasing them so much as ithet they doe : and that they do fo much intermeddle in the government of themselves, and their peotheir ple. They abase them ( we thinke ) ouerfar: when nic of as they aduance themselves above them : and em, if make those that are the Lordes annointed, to doe pediother seruile obeisance vnto them. How much , cuen higher than kinges and Princes, and the greatest is,that flates of Christendome besides, the Bishops of effion, Rome have claimed to be, and according ( when Could opportunitie hath ferued) haue taken vpon them, their sathing so verie manifest, that I neede not to from flay thereupon: especially when as the rememn mabrance thereof is fuch, as I thinke many of themthele felues are loath to heare of, and so might be somrofesse what irksome vnto them. Againe how farre they other, have made the greatest potentates that are, not with fomuch to submit as to cast downe (in most ferple at uile and abiect maner ) themselves before them, hinke looft as they were faine to feeke vnto them, is felues. likewise so commonly known, & so bitter withtende all, that they do not much vrge vs to call the fame cy are to remembrance again. In matters of gouernmet meto they meddle too farre, sometimes at home : but doc Ec. 1. especi-

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Abuse of their authorities with or thers.

At home.

especiallie and chiestie abroade. At home they meddle too far in matters of government, when as they take up on them more than appertaineth to the office of a Bishop, over-ruling the states of Italie as they thinke good: inhibiting them to doe otherwise than standeth with their pleasure; and inioyning them to doe, as they presente. Abroad wee thinke they intermedle too farre, not only when they deal in civil causes: but when so

euer they meddle with Ecclefiafficall alto by the

way of authoritie, taking uppon them to com-

mand. But now to keepe onely to that, whereby

they trouble our civill estate, wee do thinke they

Abroad.

Osser his friendes.

Against shole that withdraw themselves for his go-norment. Trailing them for the into charge-wile or dangerous iour-neits.

are ouer grieuous, and that beyond all equite and right, both to those that willingly take in good part whatloeuer the Pope doth vnto them : & to those likewise, that sometimes vse their owne libertie. For as for those that remaine in full obedience vnto him, both he frameth them to gouerne as pleafeth him : and befides that he erecteth his own feat aboue theirs, that fo there may be a readie way, still to appeale from them vnto him, and to doe in their flates whatfoeuer elfe he thinketh good. As for those that more freelie vie their own authority, with them oft times hath he dealt more roughly: accurding their persons: interdicting their land : and arming their own fubicetes against them. With inferior perfors , yes & with al generally, the Pope (as we take it) dealeth too hardly, when either hee traileth them fo far from home, in verie cumberlome, chargeable, & cangerous

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gerous iourneies, either in the wate of penances to the holie land; to Saint Peters in Roine, or to some such like : or to follow their lutes in law before him as in manie cales he did, and yet doth: or elle at home dooth impose vpon them those grieuous exactions that he is accustomed to doe, Grienous viterly beyond all measure and meane : or in those places that are for pastors, to set Italians outlandis to reape the commoditie that commeth there by, Paffora, that never fo much as come at their charge, or, being of a strange language themselues, can do to good when they come there, valeffe it be to practife for him. Concerning the ground-worke room what whereupon they will feeme to build their doings ground they in al fuch cases, that doe we finde (in cur judge- do these ment fo verie weake, that although it be griefe inough to be fo pinched by that vsurpation, as within fresh remembrance we were : yet is this uerne no small increase of the same, that they wil needs go aboute to beare vs downe, that the groundes that they stand on are verie found, substantiall, and firme. For by their patience ) what maie we thinke? May anie suppose, that they themselves e their are fo persuaded? Italian heads indeed we finde) e dealt are of deepe deuise : but it would grieve the fimterdipleft of all, to be fo verie plainely illuded, in fo niectes weightie matters. For the groundes they prewith tend these two thinges; that such authoritie th too should of right appertaine to the bishop of r from Rome: and that accordingly he hath been in pof-& canfession of it . That it should belong vnto him, gerous Ec 1 fome

#### ( 18) A treatile tending

fomtimes they alledge some reason for it: but for the most part, authoritie onelie. Their reason is, that it is expedient and verie needfull it should so be. But first they should have considered, whether it had been possible or not, for the whole world to be kept under the foueraigne authoritie of any one. Their authorities they bring, partly out of the word of GOD: but chiefly out of certaine councels, & fathers. For their possessions they alledge Constantines gift: and certaine practifes of their own, that have beene fince of latter time. Al which things are fo verie wel known, that I need not point vnto them . But are these so firme, and fubffantiall ground-workes, as they would feeme to thinke that they are? Let them be of what value they can be: we can hardly be perfuaded, but that manie of those that did first alledge anie of these, did it for that they were disposed to abuse the simplicitie of manie others. So wee see the force of this inconvenience to be verie fore, and we finde no cause to condescend thereunto: but rather, that we are verie fowly abused, in those causes that are alledged. And then, what reasons haue they so forcible to persuade anie to be of their Church, when as therewithall they must needs be under their court likewise, which is so irksome and greeuous a thing? Vnlesse we maie hope that they would be content, to allow vs to be of their profession, and yet notwithstanding free from their government. Of which (I thinke) we may very well doubt, for that as

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yet we doe not fee them to grant that libertie to any other. In somuch, that as it was said of Herod, after that his owne child also was flaine, in that flaughter of other infants that he procured, that it was better to be his pig, than his child : fo may it (we think) in this respect as truely bee faid, that it is better to be none of the Popes friends, to inioy this freedom that now we have : than with his frinds to have it denied, and to be in fuch bondage thereby as they are.

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If now, we come to our owne profession, I trust that it maie soone appeere to be the better What benein manie respectes: in somuch that if they would fire they condescend vnto vs, the benefits that they should by our proreap thereby, should be verie great: the inconue- fession. nience, but verie little. And to followe the same order, that before I have done in the other, first as touching the scriptures, themselves maie fee, The vfe of that we go not about to holde them from any: Scripisme. but our felues do turn them into their own vulgar. toong. Neither doe we tie them vitto any one translation: but send them to the fountaine, and first originals: and doing therein our selues so wel as we can (euery one as he is able) imbrace and reverence the labors of others, whom we fee to We keepe be learned indeed and faithfully to labor therein, more pre-So we impart the scriptures to all: and labour to cifely to the make them fully known in euerie point, to the written word the written word that wee are able. Then concerning uerfaries do. those principall matters, that out of these scriptures we deliuer to others : first, thus much may

#### (20) A treatife tending

be faid generally, that who focuer frailioin them

felucs to vs, may therein account themselves the fafer : for that it cannot be denied , but that wee keepe more precifely than our acuertaries do to the written word. To come to particulars: first, as touching matters of religion, it is verie cleered that we cleauc to none other worke of redemption, but only to that, which God hath wrought in Iglus Chritt: and to we cleave vnto it alone: that we leek no help at all of angel, or faint in heatiens of our owne, or other mens merits on earth. If the there be any advantage at all, to those that dos more truly cleave to Christ alone, for the whole work of their redemption : and then it be cuident withal, that those which do so cleave thereunto, as that they feeke to none other at al, do it more truely than those that somewhat seeke vnto others, whatfoeuer aduantage is the rby to be had, it must needs be neerer to vs , than it is to them, And if anie there can be found, that do more abadon all other meanes in heaven and earth than we doo, we must pronounce against our selvess that in that respect they also are neerer to this aduantage than we . But betwixt our aduerfaries and vs , there is fuch ods in this matter, that it maic veric foone be found, whereunto the advantage doth rather incline. So likewise in the

doctrine of Gods prouidence, because wee are

taught by the word of God, that he onely doth al

things himself alone: and that there is none other

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him, that of him, and by him, and in him, are all things: therefore ir cannot but be the fure fide for to alcribe all vaco God, whatfoeuer is done here in the world: and nothing at all to dettime, or chance, or to anie creature in heauen or carth. For as for that, which is indeed the throngest that they have against this point of doctrine, that to wee should feeme to holde, that God were some author of fin: we hold it not, neither can it follow thereupon. We know that God is verie well able to clear himselfe; and we our selves to some good measure do see, how he may very easily do ic : diflinguishing betwixt the deed it telie, which is ener good, & of God: & the qualitie thereof, which fometimes is infected by Sathan with euil. Concerning the worship due vnto God, admit that fuch worthip might also be given to others than God, without off nee to his insiettie & vaco him in the way of worthip, fuch thinges as we thinke would please inm well : yet is it the furer way By far feeing we have (as yet) no expresse word of God to give fuch honour to any other, we should not do it: & feeing we have the word of God verie directie, to do nothing to him, but that which himself by his word requireth, we should in like fort do nothing to him, but whatfoeuer we fee in the scriptures required, till weefee some other beside, to bee the vindoubted worde of GOD likewife, and to require those thinges that wee would be doing to him. And this latter, not onelie to avoide the offence of Gods maiettie: but Ec.4.

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also to avoid the mispending of our time in such works, as are needles, or at least vncertaine: while we might occupy our felues in fuch, as we know to be found indeed. In all which the clearer that we keepe our selues out of danger, the lesse shall we indanger others. For neither can those that liue besides vs, take of vs any euil example in that respect : neither doe we leaue to the generation that is to come, any offence at al by those our doings. But on the other fide, we have taught them by our example, to be very careful in al fuch matters, and to keepe their profession from al corruption, and stein of this world. Which furely is a fingular comfort to the heart of man: who calling to minde how he hath lived, may justly rejoice, if he plainly finde that he hath beene so carefull of the glorie of God, and of the faluation of himfelfe & others, that in those matters he hath ever indeuored to auoide al offence: and to leaue vnto al, a good example to doe the like. Last of all concerning those burdens that they are woont so plentifully to lay on the consciences of others, our Christian profession doeth rid vs from those, and al fuch like. For first as touching those traditions and observations that they laie on all generally, feeing the word of God doth therefore acquit vs of all other affairs, to the end, that we should better attend his feruice; we in like fort, that would gladly doe our feruice to God, should therefore count it a speciall benefit to be deliuered from allfuch busines and workes of others, as any waie

Free from those burdens.

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may incumber our labour therein. Confession is Their con-athing verie incident to all that are true beleeuers indeed : but (fo farre as the word of God requireth ) it is onely vnto God, in fuch thinges as are onely betwixt God and vs, and not to any other, but onely when as either on our partes wee need counsell, or else on the behalfe of others we neede to take awaie the offence, either doone to the whole congregation, or else to anie seuerall person. Otherwise to be found to reckon vp our finnes to another, and to reckon them all, or elfe to be allowed no hope of forgiuenesse: neither is that by the word of God required: and it is fo difcomfortable besides, that wee may bee heartilie glad to be rid, both of the cumber, and vanitie of it. Their penance was oft times verie hard, verie Their pedangerous vnto our liues, or verie chargeable nance. vnto our estate : and yet coulde neuer yeeld anie found comfort at all: and therefore it is the greater benefite, for to bee rid of so heavie and fruitleffe a burden. As for those that remain, the rules of their seuerall orders, and the inforcement of Their obsers fingle life to the clergie, the one of them was fo nances and needlesse a labour, the other an occasion to fo forced chagreat iniquity, that we may justly account it a fpe-fiire. cial bleffing for to be deliuered from them. In the place of all which, if we have that, which in euenekinde is more agreeable to the word of God, then have we a double advantage thereby: both for that wee are delinered from that which is wrong: & are restored (at least somewhat neerer)

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Vnto our auncient right againe. And furely ( wee thinke ) we cannot be charged, but that wee doe allo wall those workes, traditions, and ceremonies, that are by the written word to vs comman. ded. If in other thinges wee vie the libertie that God hath given vs, although that therein wee may be charged, in diverfe things, not fo much to esteeme of certaine traditions of the Church, as themselves do, or would thinke that wee thoulis yet notwithflanding those thinges are of such nature, as that feeing God hath left vs our libertie in them, it may thereby feeme, both that wee are exculeable therein, and that God would have no bodies cosciences clogged with ill. So our profesfion yeeldeth this benefit, which theirs coth not, that the ancient faith is kept more pure fro other m stures: & the colciences of men more freed fro the ventrous ordinances of humane wife tome.

What benefice they might have by our profession, as souching sheir civill assate.

Which they may fee in sheir owne experience.

frate here in this life, wee thinke their advantage should be so manifest, as that themselves might verie easilie espie the same, & willingly acknowledge it, as occasion is offered. And this doe wee thinke, they might espy first in their owne experience now. & then by good reasons besides. The experience of these daies doeth plainly witnesse, that God is marvelous gratious to these that professe the Gospell, and labour to reform their wanderinges thereby: especially in this countrie of ours, which hath now inioied these many yeares, the most peaceable and the most blessed time, that

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that ever it can be found to have had fince that theland was firll inhabited . And no matter at al. though manie of them that are our aductaries, are in wilfull banishment abroad, or els restrained of some part of their libertie at home . For though themselves be not partakers of anie such feciall bleffedne ffe : yet notwith flanding they might if they would as others of their fellowes are) referring their confciences to themselves, & conforming their outward demeanour no further, than is needfull for the common tranquillitie of all, and as themselves might lawfully doe (as well as their f llowes without impeachment to the substance of their profession. And were not their friends partakers of it, and that in large and plentiful maner, neither could those that are of the Seminaries abroad, nor those that are in prifon at home, live fo delicately, and baue things at pleasure so much as they have : much leffe bee made richer therby. In fo much that even in their exile, and imprisonment too, the beames of this funchat now I speake of , doe reach vnto them fo plentifully, that they are verie warme thereby; and maie not denie, that in the greatest miserie that they have, they finde verie good and large tokens, that this land is bleffed indeed. The rea- Then alfoly fons that I speake of, are especially two: one of reasons. the grounded on the goodnes of God : the other. on the nature of that kinde of government that First of the We have among vs . Concerning the former, it is goodnes of knowne well inough, that God is euer prone of God,

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himselfe; to doe good vnto those, that seeke the advancement of his glorie. And howfoeuer it be with others, that either are enimies, or but forrie friends to the Gospell: yet shall it surely goe well with those, that fincerely are bent to aduaunce the same . Howe soeuer it be with the residue of the children of Ifraell: yet the tribe of Iuda shall nor be wrapped in the like confusion with others; but euer be more fafely preserued, & more comfortably gouerned, vntill the comming of Christ himselfe. In other places may we see the people groning vnder their burdens : all on heapes, and clean out of order: yea; and verie often; their cities destroied, the people flaine, the countrie laid wafte, and the princes themselues vtterly shaken out of their thrones. But (God be thanked) there is a better, and more comfortable shewe in this age of ours , among all those that professe the Golpell: whiles other are exceedingly troubled in the depth of the fea, thefe are in fafe and quiet harbor. Let the kingdome of God, and the righteoulnes thereof be chiefly regarded : and al things els will insue thereupon, to the full contentation Then of the of our heartes defire. In the nature of the gouernment that is among vs , wee finde two principal things: that we are gouerned by one of our owne nation: and that we are gouerned at home in our own countrey. For in that that one of our owne

nature of our maner of government.

For that we are governed by one of our own nation.

nation is euer in soueraigne authoritie amogstvs; it is a speciall benefit to vs in these two pointes! first that such are woont to gouerne among their natural

naturall subject, a great deale more mildly, and more fauorably than either others would doe, or themselues either in other places. Prouinces orforreine partes of kingdomes are euer kept more hardly under, than those that are in the inward parts thereof, if the princes be of one, and the selfesame nation with the people themselues. For Princes that are far diftant from some parts of their kingdomes, are not well able to hold those parts in full subjection, but only by rough & hard dealing. So commeth it to passe that they suffer none of themselves to be in anie speciall authoritie among them; and besides that, restrain their liberties: drie them with exactions: and doe(vpon euerie small occasion) verie fore executions of them. Of all which we had experience, vnder the Bishop of Rome his government here. Then also whereas it is the maner of princes to impose paiments vpon their subjects, as oft times it is needfull to doe, to the comon vie of the al: it is no hard matter with subjects, willingly to part with such paiments, fo long as they go not out of the realm to the mainteinance of forreine power, but are imploid, to the honor and defence of themselues athome. Whereas if our treasure were carried foorth, and then imploied against our selues (as heeretofore verie oft hath been feen) it were no maruel if the people were verie loath to make those paiments: when as even now the remembrance of fuch vnreasonable exactions before, doth make the justest paimentes that are somewhat

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what irklome fointimes voto the people, on who they are laid. In that we are gouerned at home in our owne countrey, that allo is a fingular benefite: whereas otherwife by appeales, and in divers other cases, manie were faine to goe vnto Rome to followe their fuces . In which one thing there were two discommodities that are verie great! one to the hinderance of justice : the other to the discommoditie of the parties besides. Justice must needes bee hindred thereby, for that there could be ( fo far off ) no fufficient knowledge of the matter in manie cases: and verie hard safely to earry the proceedings of the courts here, or whatfocuer other records were needful befide. Again, needes must it bee to a further discommoditie of the parties both because it could not be, but both dangerous and a chargeable journey for themfelues, and fuch as they should need to have with them, and verie hurtfull voto their owne private affaires at home, by meanes of their fo long abfence abroad.

Encontrenience shas shey (bould have by our profession.

What is the ! 6 The inconvenience that therby they should fustaine, was as I faid but verie little and furely it is fo litle indeed, that hardly it may be thought anie at all. But whatfoeuer it is, it is meete that it be fer downe, that so the judgement of the whole maie better proceed. What loeuer incoruenience therfore it is, that may come vnto them thereby, either it toucheth (as I doe take it) the cause it selte, or els their person. Is it touche the cause, it is either appertaining to religion, orels

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unto their civill effate. In religion, the trueth is, No fuch ve who that they shall not have in our profession that va- rictie of home rietie of waies, or helps, that otherwise they sup- helpes with benepole that they have in their own. For with vs they have among diuers houl e have no helpe at all in the martyroome, themselves) Rome bloudshedding, or fuffring of any faint or of their immerters there own, to fatisfie the iuflice of God for their finnes: freligion great: por the good workes that themselues or others to the have wrought, for the kingdome of GOD. For e mult thefe thinges should they have with vs, no helpe could stall. But onely the fufferinges, and merites of of the Chrift. If they thinke this fame would be fome ely to derogation to the fufferings and merits of taints: whatand a great discouragement vnto al fortes, either lgain, to fuffer, or to doe good works: whatfoeuer I itic of could fair thereunto, to flew that they neede not t-both to to gather, yet at this prefent I faie no more but themthis, that whether this be anie inconvenience, or with por, fuch as it is they should indeede hight vppon riuate it, if they joyned with vs. So likewise in diverse g ab. other matters that hang thereupon, and are as necessarie helps therunto, they would have some hould want both in heaven, and earth, of that which furely now they suppose with theselves that they have. ought For in heaven they should have none at al, either e that to helpe them, but onely God: or to bee a mediaof the tor for them to God , but only Chrift, and as for anconny betwixt them and Christ, the truth is that wee them should allow them none. In earth likewife needes t) the must they leese a great part of their direction he the and comfort. For with vethey fliculd have no orels other TILL

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other direction, either of the heathen, or of the fathers of the Church, whether it were but one by himselfe, or moe togither, but onely the written word of God, absolutely, or without limitation: and the wisedome or learning of all the rest onely fo farre as may be grounded on the written word. And whatfoeuer comfort they have in their Sacramentes (hauing at least five moe than we) or elfe in any of their representations of comfortable things, wherein they doe verie much exceede, both in their images, and many ceremonies besides: that (I say) must they bee content to part withall, if they will bee of our profession: and there with all content themselves, with the two facramentes onely: with fewe of their ceremonies: and with none of their images at all. In fuch thinges as belong to their civill effate, the have in their inconveniences that are, doe either touch all generally: or else some one fort of them more than other: That which toucheth all generally, is (to my knowledge) no more but this, that so they might sceme to be in danger, not to be gouerned No one head wel, when as fo they should not have any one on earth, to hold altogither in one. And indeed, if it be needfull, to have all countries, kingdomes and nations to be holden togither in one, by fom one man here on earth, that should bee soueraigne ouer all others: then it cannot be denied, but that in our profession, that inconvenience needes must they have. That which toucheth some sortes

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goeth against their credites and some that hindereth much of their profite. The credit of many of No fuch ore them would indeed be touched a for that they felues with should not be able by our profession, to win that the common credit with the common multitude, as they may fort. be able by theirs: & that in two principall points. First, their vowing of single life, and excluding all others that would not, both fro their priefthood, and from divers functions besides of special credit . For by this they might both haue greater opinion of holines with manie: and be in better eccount of house-keeping besides, as not having, ssno wife, folikewife no children, nor concubine neither, whereon to bestow such things, as they had. And it is verie true: that so doing, & that in fuch fort as manie of them did vie it, they might keepe better houses a great deale, for because that that way they were oft times at much leffe charges, than those that are maried can attaine vnto: both because that divers of the neither had anie children indeede, nor kept anie concubines, but did their indeuor truly to observe their tow: the refidu, that had either concubines at the teaft, or else both concubines and children too, yet were they not at fuch charges with them, as marriage requireth, neither yet would they, for that by their more glorious house-keeping, they law that they had a readie way, therby to stoppe manie of those mouthes, that otherwise for incontinencie would be open against them. The 9ther is, that they were fo diligent in outward ce-Ff. I. remonies

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remonies and obferuations : fome of them m. king a great flewe of holinefferowardes Godio. thers, of fome terrible ftreightnes of hie . Both which, do indeed breed a great estimation amog the comon people, & are of fuch force, that fortimes they have made not only John Baptift, but the Pharifecs alfo, to be of better account than Chrift: becaufe he vied his libertie and freecome in fuch cases : and lived for fuch outward maters) more like to the common fort, than they, Concerning the profite that manie of them have thereby, it is verie true, it would decale : namelie with those that are either officers, or attifices, that belong thereunto: or but in prilon forther conscience lake as they cal it vpo the aduantage, For indeed it cannot be denied, but that manie of them do live thereby : as maffing priefts, confellors, friers finging men , organits, waxchindlers, image-makers, belfounders, and fuch like; and a great number of efficers befides. Al which should be to feeke (at least in respet of their former waie of a cantage of that they Thould turne vato vs. Their person Irake to be · Pouched only in this that of manie they fhould be taken for inconflant, and fuch as had lightly reurned from their former profession : and it should be laied to their charge by some, thatif trey were right now, then were they wrong be-DOD Fire, and to confequently had deceived miny that hoong upon them . Which indeed could norbe avoided would they never fo faine his inom: Man Co Di!

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pie of them should turne ynto vs. And so wee denie not, but that all thele inconveniences, fuch as they are, would hang uppon fuch alteration of their profession.

7 But because I faid they were little, or none at all, it shalbe good now to run ouer them, bricfly againe, & to fee how it may appeare, that they neede not to stand in fear of any of these. And first as touching those that doe hang on religion it felfe, we take it to be no inconvenience at all, to be excluded all other helps: & nothing doubt, but that by the fufferings and merites of Christ, wee hall finde the influce of God fully fatisfied, both to the anoiding of everlasting judgement, and to the obtaining of life eternall. Neither doe wee No diffrace thinke that it can be found to be anie difgrace at of Saints, to all to the fufferings and merits of faints, to fet the fet them by afide in the worke of our redemption ; when as in the worke notwithflanding we do efteem of them flil, both of our resinotable ornamentes in the church of Christ: and as worthy examples for vs to followe. So likewise that we stand in no accour of help by aby of them when as wee account of all fufficiensie in God alone, by lefus Christ, we doe not fee, howe there can bee any want thereby : and habing therein a delicate feaft, wee cannot in anie wife have any stomacke, to the scraps and crustes stabeggers poke, be the man himfelfe neuer fo boneft or his poke and his fcraps never fo clean. And as for any other mediator betwixt GOD and es, we are fure inough; that we fately holde,

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that neither doe we neede any other: neither it there any other in heaven or earth, in fuch fort qualified; as that he can be in anie wife meete to fuch a purpose, nor so minded, as that he wouldes As for anie betwixt Christ and vs, weethinke it great dishonour vnto him, after that being verie God, he hath fo far abased himselfe as to be man for our fakes, & in that his manhood fuffered for vs fuch thinges, as he hath: now to call his goodnesse towards vs into any such doubt, asto conceiue that it should be needful, or at the least that it were not amisse to have some mediator to him, And if it bee not for anie neede or doubt of his goodnes: but only of reverence : that reverence (thinke we )is no reverence at all : but a faithleffe farting afide, proceeding from a conscience that being guiltie, neuertheles cannot repent, & thers upon steppeth aside from the presence of him whom it feareth. Their direction also that should wholy reft vpon the written word alone, we take it to bee fo very sufficient towards that purpose for which we neede it, that we neede none other besides: being alreadie by the authoritie of the word it felfe fo plainly given to vnderstand, that the scriptures onely are sufficiet to teach al truth, and to conumce all error : to rebuke all vice, & 10 instructin all godlinesse: That's Christian may be The comfore perfected thereby, and fully prepared to evere they have in good work. The comfort that they have in the other helps that we have not, is in our judgement fo very final, that it wil be an easy los to go with out

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out it. The Apostle faith, that in those thinges that we have already, wee may foundly rejoice ; and that our joy therein may be fuch, as that it can reeciue no increase by any other. And then in such plentie & fulneffe of it, how may we finde, that fo small things as those may any thing coke? What comfort is it to match those five facramentes of sheirs in such account with the other two, that the Lord did to expresty ordaine, to be in to common vie with vs? And when they have that ellimation given them, what new thing have we the by them that we had not before ? Their superfluous ceremonies, & all their images may go togither, as never brought in at the first by the worde of God, but long after by the foolish wiledom of man: the former of them (wothink) a great deale more burdenous, than commodious voto them; the other not onely burdenous, but offenfive too, sothemsolves, and others an evident corruption of the truth: and a just provocation of the wrath of God. If in fuch cases the heart shall have any found comfort, it must rife out of some worthier fountaines, than either the wisedom of flesh and blood : or elfe better warranted reprefentations, than images are. Concerning their civill estate here in this world; first wee cannot condescend to thinke that there is any need at all for to have any one to be a generall, and univerfall head over No great all. The Apostle in diverse scueral places, thewing wantshop howe plentifully God bath left his church furni-me generall hed with diverte functions to keep all in vnity of head Ff. 3. time faith.

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standing might in no wife have beene omitted if there had been any fuch ordained of God . Befides that, wer know it is impossible. And then our opinion is, they shall have with vs no want to miffe of that , which never men had , and is impossible on earth to be found. But as for those other thinges that follow (their credit, and profit, which before they had therein I grant, that needs must they come to some want indeed. For if they abandon their forced chaffine, and vierhelawfull meanes of mariage, if they lay downe their glorious ceremonies, and other observances of unprofitable hardnes, and whatforuer compendious practifes before they wied to bring in their commoditie ento them there is no quettion, but that among the common for they finduld teefer great part of their eftimationed profit; thathou they have verie long enloyed. But it is no great matter what others thinke of vs, to the with gol and good men we have that credit that is come mient: and we ought not to count all that a loffe whatforuer wee cannot get howforner : not much flicke to mille of that , which before wet have wrongfullie had y Asfor mariage we know

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and the administration of holy things may go togither, fo long as having tome reutrence of the one, they meature the other, by their owne, most shameful abuse . But the ordinance of God is luft sent to Rop the mouthes of al fuch , when they have faid the woorlt that they can . Aud as for houserkeeping, if being maried and having children for whom to provide they be not able to bettowe upon others to much as otherwise they might, that need to be no griste wuto them. Les querie man do as he is able and before God hee, shall be ducharged . This streame that iffued, by many branches, mult predabe felle in eneric one than if al inyacd together . So that we walke as we are called it is inough : there can be no more required of any, As for outward worthippinges. and voluntarie ffreience in needles matters, it is no found credite that they get with any . God is worshipped in spirite and truth & such only they are in whom he deliteth. Wherurg if outward tetemonies be added, fuch as are needfull, then are they for the other welcome withal: it otherwise they come, they are abominable unto him, and never can his foule conceive any delice at all in them. Streitnes is good and a profitable labour, fo long as it is imploied in those things, that are commanded but if it be but our owne devile, it is of no account with God . For in fuch fort it is that many do ffriue and yet are not able to enter in . And then what gaine we to be in glorie an mong meniand to be abandoned of God ? Their Ff 4 gain LWES

A treatile tending

gaine comming in, fo as it doth , they neede not chinke any loffe at al to be without it ludas loued the monie wel that he had gotten ! but when he perceived how he came by it, by berraying his mailter, and conferring to fred innocent blood, he then could have no toy to keepe it; and made no account of any loffe, to throw it away . Their poore estate would yeeld voto them, a richerioy, and peace of mind, than all the treasures that by fuch meanes they were ever able to gather togit ther . Better a great deale, to feed on the courleft bread that we vie, than on the fineft manches that is, after that once we find it to be verie full of grau uel.Laft of all, though it were a fhame for them soturne, yet were it hone at all, but onlie with shole, that are graceleffe people: and very dange rous in fo weightie a matter as this, to holde on our way; after that once we finde we are wrong And why should the mire that lieth in the streets be fo carefull to be gilded ouer with golde? Why should wretched and finfull man be so defirous neuer to let downe his owne estimation ? So God be glorified, let vs not care, what becommeth of vs. When as al glorie belongeth to him, there is mone at al belonging to ys. As an ornament, that is for a noble personage, wil not become a meas ner person; so glorie likewise, that is only for god, can neuer becom the childre of men. But it needs they wil be in fom estimatio, can they have great fer , than by acknowledging their former wanderings, fo much as needeth to the glorie of god and

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and to the helping up of others againe, who by them were occasioned to stumble before? Soul notwithstanding these inconveniences, which it feemeth they should fall into yet the matter best ing better examined, it would foone appeare that there is no fuch inconvenience in the matter, ast athe first might be feared to be ? Neuertheleffet whether they be inconveniences or not, that doe Heave voto them to thinke of . Those they are; whatfocuerthey are : be they of what value they can. Such as they are , let them be for me : I wishe them no greater, neither do Ilaborto make them leffe, than in truth they are . And fo confequent ly if our profession be compared togither, this is the varietie, that they doe yeeld, and in thefe! pointes refteth (whatfocuer it is) all the ods that isbetwint vs . Which being fo, then is it no hard matter to judge, whether of them it is, wherein we may better fettle our felues, andabaA . All 100

Works concurring in our instification (of which I sion by faith thought good, for certaine causes more specially only, without to treat by it selfe) it shall be good a little more work, no inspecially to cosider both what is the effect of the comminience doctrine it selfer and what is to be thought of the comminience doctrine it selfer and what is to be thought of the and so hold same place of Sainct Iames, that seemeth to go so in much against our opinion therin. Vnto the effect The effect of the doctrine it selfe it doth appertaine first to of the doctonider what kind of works they must be, that shrine is may have anie thing to doe towardes the instification.

A trentile sending

ofcrue righteoulies to us, both where we may find it, and by what meanes it may be ours. The workes therefore that may be availeable to jultim he and in the light of God, mult needes bee luch as are in the niclus a full , perfect, and abiolus rightequineffe; for that otherwise they cannot fraud in the justice of God. And abiolute righteouther can neuerboe but where everie derde word & thought is verie good & that, in fo high degree as is required: nor fo neither, unleffe there be a cotinual react of works, words & thoughts. atour whollife williour intermission. O.herright tenders though we have never fo good, yet if it lack anje one jor of this it will not ferue vs to this purpole, Forthe law requireth, both that fuch thinges fo suld be done with all the heart, with al the doule, and with all our thrength: and shar shey never depart out of jour heartes, all the dairs of our life . And that Colemne definitive fentence of the law comprifeth both verie briefly, when it faith, that everie one is accused , that continueth notin all thinges that are written in the booke of the lawe to do them of I now we would know where to finde this absolute rightenulies, the and or has wathis athat fometimes it feemeth that it might "be found among men; and yet is no where to be found indeed to our vie bur onely in Christ . It may feeme to be found among mon, both for that the law requirech fuch things acour bandest Sebecauferhat fomethere haue been of special commendation forthele matters. How be it, the in .

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hw doth not require fuch thinges at our hands, as though that now we were able to do them i but wither what once we were able, and therewithal, how farre, we are fallen from our first integritie, withat God, that once made vs able may nuttly require at our hands the performace thereof. And soforthe belt me that ever were, there is no quefrom but al were finners, & thatvery often they faily offeded. Befides all which their good deeds flo but few to fpeake of ) were fo imperfect , for want of true finceritie; and zeale ( which never ste found fince the fall of Adam, in anie of the dildren of men ) that if God should deale in his inflice onely, and notin the depth of his mercie withall, not one of those workes rould ever bee scepted of him. Hence is it, that the children of God acknowledge their vncleannesse in all their waies, not only in fuch thinges as commonly goe wider the name of finne; but in al their holineffe; and righteoufnesse besides : too high a point, for children of the world to attaine vato, In Christ weefinde molt absolute righteousnesse perfectly wrought, infomuch that there was never founde thyilt in him; either proceeding foortheby his deedes, or wordes : or arany time lunking in his feret thoughest and whatforuer he did or faid, was guer most godly : whereunto the inward difposition of his heart; and all his thoughtes did curreccord. And so must it needes be, for that he was both God and man . For fo commeth it to rafle, that the infinite excellence of his GodA weatife rending

head, could not have fufficient iffue in his man bood to thew foorth themselves to the full : but after they had throughly filled all his manhood with all perfection, and all the organs, and powers thereof needes must there bee immeasurable abundance left befides : all which doth witneffe, his manhood first to be throughly filled . So not only it might be but also of necessitie it must be and can be no other, but that he loued God with all his heart, with all his foule, and with all his Brength, and his neighbour as himselfe: that all his deedes, woordes and thoughtes, were ever good, and the fame in most absolute manner, to the vttermost pitch, that the capacitie of man hood was able to beare. How to procure righter oufneffe to our felues , to make it ours, is nowet be feene. Where now if we come to that right oulnelle that is of man, either of our felues, or it thers, wee shal never bee able to doe anie good For first southing our selues, whereas wee are not able to fulfill the lawe, there is not in vs and righteousnesse at all to be had. If we could fulfill the whole law, (neuer offending in deede, word, nor thought; but ever having all our deeds, words and thoughtes fully answering to that holines, & righteoulnes that God requireth) then might we stand in the favour of God; by our owne good workes without any helpe at all by Christ; and that by the vertue of the former couenant, come monly called the old testament. But if we miss any point of this, though wee doe our befree deuor,

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deuor, yet are we nothing holpen thereby in this matter, because that God hath not couenanted toaccept vs as righteous, for doing our indeuor therein: but onely, by fulfilling the whole law in eierie point, to the vttermost iot. Neither can hee in his iuffice accept of any other righteousnesse, but that which is perfect : no more than the lawe will adjudge anie fum a just paiment, be it never fomuch, though infinite thousandes, so long as there wanteth anie one pennie of that which is couenant. Then, if we feek vnto others, those that howe are faintes in heaven, to have the helpe of their righteoulnes, to make vs righteous, neither haue they any fuch as the law requireth, but are for that matter as short as we:neither did GOD many time make any fuch couenant with anie ofvs, that their righteoufnes should stand vs in asie fuch freed. Now therfore to come vnta chrift, in him onlie is that righteoufneffe to be had, that tan serve our turne: & we have it in him, by none other meanes but only by faith. For whereas God hath made his other covenant in him ( which hee calleth the new, and the laft , because hee neuer meaneth to make anie moe befides) that wheras we cannot be justified before him, by anie righteousnesse of our owne, vnlesse we were able to fulfill the law, & he therefore hath take this order, that his some should do it for ve, to the end that althat take hold thereof, or rest vpon him, should have his holines and righteouineffe theirs: hence commethit, both that fuch as rest in him, by Uro: the

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juffified but onely by taking holde on him by faith. For neither hath God made this rights. oulneffe of Christ lo common to al that vnbeles. ners may have the benefite of it as well as the faithfulk neither bath hee by this latter cougnant declaredhimfelfe to bee of purpote to inftifiers, by the good workes or merites of any , but ouch of Christ. In other thinges (without all question) there is a speciall vie, of our owne good workes, and of the good examples that the bletled faintes have given vs a but in this our justification with God, there is no vie of them at al. Now therefore concerning the place of Saint James, that fee-James may meth to attribute our justification partly to our be answered ownerworkes, and not onely to faith in Christ, it is euident, that he doth not treat of this our first inflification: but onely exhorteth to holinefle of life : and fo confequently, whatfoeuer hee faul there, it is not to bee hereunto applied. Whereas therefore the Apostle Saint Paul concludeth bis disputation of that matter : that Wee are institut by faith, without the deedes of the lame. And Saint James in like maner concludeth his:that Of work a man is instricted, and not of faith onely. Althought may feeme at the first fight, that thele two we directly contrarie one to the other, yet the citch frances of the places, and the intent & meaning ofeither of the Apostles, being considered iti

found verie plainely, that they are not contrain

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right -waig him by rights belce, as the uenant ifiers, coacly cition) orkes, faintes n with refore at for-MO OT Chrift, ur fielt effeof e faun ereas ch bis ultified Saint wents ighat 10 44 CHCD. aning LIGHT

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but onely divers; that is, one of them doth not denie that which is affirmed by the other both fpeaking of one thing : but having two feueral or divers matters in hand, ech of them holdeth on his owne tourrall waies . For S Paule is in hande with a point of doctrine, to shewe wherein our first iuftification confifteth before God and Saint lames is in hand with a point of exhortation to godline fle of life, and to that end fheweth, that our faith is but vaine, valeffe that it be in fome good measure fruitful by works. Whereastherefore although they both freak of faith and intification, yet the one coth not meane either that faith, or that inthification that the other meaneth: hence may it fufficiently appeare, without anie further ditcourle of the matter, that the one of them is not against the other. If Saint lames had beene of purpofe to have flewed, how wee are fulfified before God, he would have thewed no other waie, but only by faith in Chritt letus casin the chapter before he attribeth the effate that we have in Christ, not vnto workes, but to the free mercie of God . So on the other fide , if Saint Paul had purposed to exhort to new nesse of life, bewould there have told vs , as els-where he did. that though we had all faith, and had not love, yer all were nothing . So for the doctrine of in-Affication likewife , I unif there is no fuche blurditie held by vs , that anie maie haue "mie iust cause to scare to loyne with vs thererane in our faines to helpe is yethall. In cities coic DIV

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ofleffe importance , and lightly hinder not , but those that are of the weaker fort and one other there is of more speciall force with them , that! take to be the greatest state that hinderesh those that take it to be a matter of conscience indeed. Those leffer binderances likewise are divers . For fome respect their persons especially; and one ther there is , that somewhat respecteth the cause likewise. Those that doe most properly respect their persons, are especially two : one that pro--ceedeth from segard of their credit, which was fomewhat touched before, as one of the inconueniences that heereby they should have : the ther that concerneth certaine hardnesse that by bodily punishment they suppose themselves to be put vnto, vntouched as yet. And the discredite ofpecially to that they doubt would fall voon them, is partly with al generally: but especially with those with whome they have to long held togither . For with all generally it is like to be some disgrage whito them, for that they have also professed : and fome of them belides have accordingly raught: but yet no fuch , as of right may holde them fill in the course that now they are in . For as touch ing their profession, it is verie incident to the me

ture of man to bee deceived, especially in the

truth of religion. Howfoeuer we have a reafons-

ble good fight in other thinges: yet in this, the

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we only to feeke herein; but also prone to conceiue best liking of that which is wrong. But befides their owne naturall weakenes and incheation, we may well remêber that the former daies were fuch, and their own proper, education with all, that who foeuer is of any reasonable confidemino, wil easily pardon (for the former time) fuch wanderinges vnto them. For both those thinges are verie foreible to leade vs awaie with them. wherefoeuer there is not speciall grace of Gods holy fpirit, both for to teach vs a better courfe, & rolead vs therein. So with men, who are all of the felf fame mould, & have al had our parces of that other infection besides, it is a verie pardonable matter, in religion to have helde that course that they did : pardonable I faie in respect of our owne naturall impotencie, and inclination; and of those daies of ignorance that were before, togither with our education then, framed according to that present time. But if wee come to thele daies of ours, then is the case altered much. For now it hath pleased the goodnesse of God. both to give them a more plentifull knowledge of his will and pleasure; and to offer vnto them a readier direction by his holy spirite : that so they may both fee, & walke the way to his kingdome, to much the better : which divertitie of times & graces confidered, they may eafily refolue them-Melues, that it is no discredit vnto the, to alrer the tourse of their former ignorance, when as now, their eies being opened, they have foud a better. G g. 1.

### A treatile tending

Discredit to chose that have otherwise taught. In the night it is no shame at all, to go awrie : in the day time it is a foul and starke sname indeede to holde on that course, and not to breake it off with speed. Concerning those, that besides their owne profession, have also taught the same vnto others, it cannot be denied, but they have done fo much the more hurt: & that their auditorie & disciples before, may charge the with great alteration nowe, if so they should alter their former courfe. Neuertheles; neitherwere their former doings to be denied their resonable excuse, with all those that are indifferent : neither can they now cotinue on their course, but that needs they must therewithall impeach their credit, much more than if they had altered, with all that have attained vnto the knowledge of the trueth . For their former labours are the rather to bee borne withall, for that being then persuaded that they were right, it was their parts indeed to commed vnto others, that which themselves did think to be needful. But that now it is rather for their credit, to alter their course (besides that other before recited, which they have common with the reft) hece also may they gather, for that finding now that they have done much hurt before, it flandeth them ypon for to amend the fame to foone as they can. The wound they have made, it were meet that themselves should heal againe. Which if they should for sake to doe, how soever it would Rad with their credit, or not, it were verie like for to procure them an heavy judgement in the end.

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For the errors that they should so leave vicorrected, could not but infect many others: & likely inough fo to grow on to the end of the world: by which time, it is not to faie what heapes of iniquitie might come thereby. For all which they must needs stand chargeable, before the judgement feat of God, vnleffe while they live here among vs, they feek to amed al their errors delivered before. In which respect August, bath left the in his owne example, a point of great wifedome, diligently retracting or calling back again; whatfoeuer pointes of doctrine he found, thathe had vnaduitedly delivered before, and yet notwithstanding as it feemeth and himself in the preface confesseth, thought no shame with it at all; as indeed it was a verie good testimonie of his inward fincerity: and fo consequently, as much to his true & iust comendation, as any thing else that ever he did . If it be faid, that in him there was some further cause, for to retract much of that which he wrote before, both because he wrote verie yong: and before he was baptifed in the faith of Christ, tru it is indeed that he so wrote: but not so withal, as leaueth to the any fuch advantage. For the question is not, whether S. August. or they had more need to retract some of their opinions: but whether it be meet that those should do it, that have taught vnto others that, which now they find to be wrog. And though it wer, yet do I dout much whether vpon sufficient aduisement, any of the would so far yrge the ods betwixt the, either

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his youth to their yeeres; or his imperfection before his baptisme, to their ripenes now) but that they would with good wil acknowledge, rather that it were their partes, if they have taught anie erronious points of doctrine, with him to retract them, than to make any fuch allegation, that they need not to do it so much as he. I hose with who they have held hands folong togither, are either the bishop of Rome, or his friences abroad, for their aduantage; or elfe of their own countrimen at home, that are growen to fo great milking of the present state. If it be the bishop and his adherents, it is but for their owne advantage, that they conceine that opinion of them, fo to make vp their loffes againe by the help of them, when opportunitie should ferue the vinto it. And the more that their estimation sauoreth of it, the more quietly maie they be able to beare the loffe thereof, If they be of our discontented countrimen at home, the loffe allo is fo much the leffe, for that none fuch will not miflike of them, but fo far as themselves are infected with the inchanted cup of forreine power: & then, the more they are infected therwith, the leffe worth is the best estimatiothey are able to give. Againe, what foeuer effimation is loft, either with forrain power abroad, or with hollow hearts at frome; the fame will be much more required with the gratious fauour of their naturall princes, and with the true heart of faithfull subjects: and that fo much the more in abundance of recompence, as it is of greater price

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10 The hardnes that they account themselves The hard to bee put voto , to the vtter aliening of their dealing that mindes from vs and our profession , retteth espe- they suppose cially in thele two pointes : first, that divers of in viedathem are threightly handled: then, that certaine gainft them. points of their religion (as they terme it) are now made treaton. They account themselves to be freightly handled, both in the fining of the reculants: and that certeine of that protession were put to death. Concerning both which they would not denie, but that the punishment were moderate inough, both in the one and in the other, if either they could finde, that they were for heinous offenders, as we do conceiue, and charge them to be : or elfe but remember, what dealings themselues have vied to vs , and yet do vpon lette occasion . As touching the former they will not denie, but that princes have authoritie by the word of God, both to fine, and to put to death, as need requireth. They know that fuch as worthip any strange God, or but intile others thereto: or thubburnly despise the word of God, are by the sentence of Gods owne mouth, accounted woorthie to die the death : and though it maie be themselves do not see, that , by equitie thereof, they are in the danger of his justice for those; yet wee are out of dowt that they are, and, but that we doo alreadie knowe, that the blindnesse Gg 3

A treatife tending

of man is verie great; we could not but woonder that they do not fee it . Neuertheles, fuch is the mildnes of her maiestie : and fuch is the peaceat blenes of these daies of the Gospel: & so cold are we (the most of vs all) on behalfe of the glorie of God, that none are executed for anie of those: though the felfe same lawes that they vied against vs be forcible against them, & if need were, might soone be inlarged. So notwithstanding that which is done of that kind, we thinke there might be done much more than there is: and yet, that no bodie had any just cause to finde fault therewith. That certaine pointes of their religion are now made treason, that so they cannot suffer as in cause of religion, but of high treaso, it ought not to be fo greeuous vnto them, if they confider wel, either the verie nature of those pointes that are made treason; or but the maner of our proceed ding therein. For some pointes of their profession are of the nature, as that they are rank treason indeed, to al the states that are in the world: & that haue they proper vnto themselues, of all the religions that are professed on the face of the earth. And this treaso of theirs that we speake of resteth especially in these two points, that the bishop of Rome hath power to depose the princes & potetates of the earth, and to place in their roomes whomfocuer he will : and that fubicets ought not to remaine in allegeance to any whome he depofeth, but to put on armor against them . Which we take to be as rank a treason, as wicked an hes refie,

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refie, & as open a way to al confusion, as any that euer was heard of before. Neither doth it helpe them any thing, if he were indeed as they would haue it, the vicar generall of Christ on the earth: for that thereby he might doo no more (keeping within the boundes of his maister) but onely laie their fin to their charge, & vtterly exclude them fró hope of saluation; princes if they gouerned il: & subjects likewise, if they went with their princes against their obedience & dutie to God . But as for deposing the one, or looking the other from their alleageance, in those pointes wee are sure that they are not onely misliked of vs, but of many others besides, that other waies are well willers of theirs: In the maner of proceeding that in this point is vied against the there are two points likewise to bee noted . For first as touching the law it felfe it is in effect but certain auncient ftatutes that were made long fince, reuiued againe; and not fought vnto, till that by many naughtie practifes & fom rebellions, opé forces, & flaughters contriued, we were of necessitie rather constrained, than easily induced, to take that order, and that for the preservation of the whole, both in religion & ciuill tranquillity. Then also it is verie well known, that although they have been neuer fo faulty therein, & fo have justly deferued to die: yet if they ca be forry for their practifing, & ytterly renounce and abandon the same, they fland not in fuch danger of death by their former demerits as in the hope and waie of life, by their Gg. 4. new

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new repentance, if it appeare to be vnfeined , as well as their guiltines fufficiently prooued. The dealinges that they vie towardes vs, is first the rithat they v- gor that they put vs voto, when time did ferue tnem & yet do, where they are able) in that they railed vp perfecutió against vs in the cause of religion: then also in their dissoiall and vnnaturall practifes now, to recouer their former vsurpation again. In that perfecution of theirs against vs, we think they then dealt, & yet doe, ouerhardly with vs, for that the cause being no greater thait was, yet norwithitanding their punishment was exceeding grieuous. The cause we thinke was not great, for that commonly they perfecuted vs for nothing elle, but either for some tradition of their own, or elie for some thing that went against the earthly effate of the church of Rome, either in the commodity that they supposed to be due vnto it:or in the superiority that they had obtained, Howbeit, neither of these (being better confidered) wil be as we take it warrant inough for them ot touch vs to neere as they did. Their punishmet was verie extreme, both in that they did to our persons, by imprisonment, tormentes, and cruell death: and in that they made the cause heresie, & so ouerwhelmed vs with the greatest reproch, that could be deuised. Wheras notwithstanding, neither the traditions that the church appoint teth. & whereof there may sometimes bee had \$ verie good vie, nor the profite or superiorities their prelacie, are of that importance that they may

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may make them matter of death, nor heretikes those that speake against them. When they fawe it come to that point, euen common charine (me thinke ) should have obtained so much of them. that neither they would have viged their owne tradicions lo far, nor flood fo tiffe to their profit or honor, but that the life of those their brethren might have obtained some mitigation: especially, when as the substance of christianitic may stand without the, as in ancient time it is known to have done, for manie hundred yeares togither. The practifes that they vie against vs now, are fo well known vnto all, and to grieuous (I think) to the greater & better part of themselves to heare of, that for fo much as we doe not vie to grieue those whom wee woulde perswade, it is not needfull here to difplaie them : although we take them fo far to exceede in that kind, as that lightly they cannot be ouermatched, with anie such like of the former ages. But it shall bee sufficient for them to confider but this one point only, whether those practises of theirs be not so cotrarie to the civill state, as that they cannot stand togither: but that the establishing of the one, must needes be the ouerthrow of the other. If it be fo (which I thinke they will quickly find) then may themselves also be able to gather, that such execution as now is done on certaine of them, is not onely just, but needfull also: and fuch as in no wife might be omitted, till themselues doe growe to better adulfement.

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sran lations feeme fo cor-PHOT UNIO shem as that word of God among us.

That other hinderance of the leffer form that doth somwhat respect the cause in variance betwixtvs, is forthat they will feeme to suppose (though in deede it otherwise seemeth, that make they cannot nie of the are not so perswaded: for which cause shinke that I have put this, but among their leffer hinderanwe have the ces ) that how much soeuer wee pretend to have the word of God to direct vs in all our doinges, yet, by the meanes of wrong translations, wee haue it nothing at all indeede; and therefore that it may stad with great probabilitie, that so much as we swerue from our adversaries in those our doinges, fo much also should it seeme that wee Iwerue from the word of God it selfe . And this heretofore they have but feldome, and more faintly alleadged : but now of late , they have a uouched it with greater confidence, vppon the hope of sufficient ground that they have conceive ued, by those quarrelling labours of mayster Martin, and certaine others of the Seminarie at Rhemes about the translatio of the new testamet that they have put foorth in the English tongue. Wherin how iniurious they are vnto vs, and how farre they have overflipped thefelues, although it doe alreadie sufficiently appeare, both in the weakenesse of their owne doinges, and in the labor of others therein ( as also we trust, that so it will yet further appeare, euerie daie more than o ther: )yet to help forward the weaker ( and those that are not able to judge of the tongues ) by an easier waie, I would wish them to be somewhat better

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better adulfed, what is the aduantage they feeme fore whave gotten thereby, if the cafe to stood that iance ppole we had beene ouerfeen in our translations, in all those things that they lay to our charge : and that t ma cause they had therein attained vnto the truer fense of the text . For though fo it were, yet notwithftanding if we come to the matter, that is, to confider how weightie those pointes of religion are, that they would feeme to have gained therby, although at the first they carrie with them a glorious shew: yet in truth their aduantage would so also fall out to be veric small, both in respect of those places themselves, and in respect of all the midu that they leave vnto vs vntouched by the. Forif in those verie places wherein they thinke they have speciall advantage against our translations, in the substance of the matter, notwithflanding they gaine little thereby: then howfoewer our translatours have overflipped themselves: yet do our aduerfaries get thereby no found adwantage, in respect of the cause that they doe defend. So likewise if those places wherin the finde fault with vs, be very few in respect of the rest that they leave vntouched, then do they both iufife our fidelitie in translating of them: and not onely make themselves and their doctrine liable vnto the trial of them: but also bar themselves for euer to laie to our charge, in so absolute maner as they doe, that we have not the scriptures among vs . For vnleffe they can shewe, that such as wee have in such fort translated, as that themselves do find

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find no fault there with, do not containe the effect and substance of the christian faith ( which as yet I thinke, not one of them all did euer alledge, or leane vnto for his warrant therein ) it is not for them to laie to our charge (though in all those pointes we had been deceived) that we have not the word of Godamong vs, fo far as it is needefull, for our ful intruction in the faith and doctrin of Christ. Therefore to let paffe whether we have rightly translated or not, let vs a little enter into the confideration of the matter it selfe, and see what advauntage themselves maie hope to have gotten thereby. Which course if we take, then doe wee finde that in their discouerie they doe charge vs two principall waies: first, with divers things more specially by name, in the first twens tie chapters : then with a pack of others togither (as matters belike of leffe importance) in two of the last. We are charged by name, first of all with our inward meaning, that of purpole we translate the holie scriptures fally, in fauour of the heres fies, that they suppose vs to holde, in the first chapter: then with our open and plaine dealings, correspondent (as they faie) to so ill a meaning in all the rest, vnto the end of the twentith chapter . And hitherto the method is good, and the order plaine; and therefore have I fer thefe things down, as they stand there. In that which follows eth, it feemeth that it was not the authors purpose to digest them into a method, but onely to make the recitall of them, as they came to hand Neuer-1350

What it is shat they lay so our charge sherein.

Neuertheles, that to vs both it may appeare more plainly: what they or we have gained, or loft by our translations, in the pith or substance ofreligion, it shal be good for both partes, to laie them foorth in some plaine and easie method. Those doings of ours therefore that they charge ys withall, doe almost all concerne our translations: but in some pointes they charge vs, for to force the text it felfe. In our translations they find some faultes that concerne the wordes alones and some that concerne the matters too . That which concerneth wordes onely, is, that we turne the ecclefiafticall vie of them, into their origihall, but yet prophane fignification. Vnto which the fourth chapter wholly, and a good part of the fixt are allotted . As that we call schifm, division: herefie, fect : catholicke, generall : prieft, elder : priethood, eldership: idols, images: church, congregation : facrament (in fome places) fecret : bifrop, overfeer: baptifine, washing: and some others . That which concerneth the matter rather, is, that wee fo translate, as tendeth chiefly to the overthrow or discredite of divers pointes of their profession, and partly to the maintenance of some of our owne. Those pointes of their profession, that we, as they fair goe about to owerthrowe, doe most of all concerne matters of doctrine: but some of them tend to the direction of some part of our life heere. Those that concerne matters of doctrine, are of two fortes. For in some they may seem to seek the advancement

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of religion onely: in others to advance the power er, and excellencie that is in man. Those that concerne the meere aduancement of religion onely. partly concerne Christ himselfe: and partly, a few other holie things . Those that concerne Christ himselfe, are about his descending into hell, and are but two; one, that we feeme to impugne that article of the common Creede: the other, that we feeme to disallow of one special worke that they suppose was done thereby, that is, the bring. ing out of the fathers, which were as they thinke, in Limbo patrum, which we by our translations feeme to discredite, both which are handled in the fenenth chapter . Those holie thinges that I speake of, are partly facramentes indeed, and certain other ordinances, which they would haueto be of that account. In those that are sacramentes indeede, they chiefly millike in the one, that wee partly take it cleane awaie: & partly deprive it of the efficacie thereof, making it woorfe, or no bet ter than those of the old law: in the other, that we take away the bleffing, & do not acknowledge the reall presence that they imagin. Whereof the former of these is in the 14.the other in the feuen teenth chapters. In those other holie ordinances, which are penance, confession, orders, and matrimony, the fault that they finde with vs, is chieflythis, that in our translations we do not allow them the name and dignitie of facramentes: and in some pointes varie from them, euen in the verie nature of them; as appeareth in the 13.14.15 and Trans.

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and 16. chapters. Those that tende to the admancement of the power and excellencie, that is in man, further than we can think convenient to go with them, partly concerne the righteoufnes of man generally ; and partly fome thinges that are not proper to the church alone. Vnto the righteouinesse of man generally it doeth appermine, that first, as touching man, they hold, both that in him there is freedom of will, as in the tenth chapter:and that hee is able both to merit fauour, as in the ninth, and to fatisfie for fins, as in the thirteenth chapter: then as touching God, that it is feemely for his justice likewife, to reward those workes of man for the worthinesse of them, as appeareth in the eight Chapter. Those hat concerne the church, doe partly concerne the whole togither : and partly one speciall fundion in the same. Those that concern the whole togither, are but two: one, that by other wordes wee so open the name of the church, that thereby we feeme to go against it, chapter the fift: the other that we allow not of that authoritie, that they doe think it should have in ordaining, or giwing credit to certain traditions, as delivered fro the Apostles, as in the second chapter. Those that concerne that one speciall function, doe conerrne the office it selfe, & a certaine power therunto belonging. The office it felfe woulde they haue to be a mightie priefthood in all respects, as in the 6 .chapter. And therefore are they vrgent to have, both the termes according given, as the name

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name of Prieft; to the person , chapter the fint, and offacrifice to the dead , chapter the feuenteenth : and to have altars left them whereon to offer, as in the feuenteenth chapter likewife, That one kind of power to this office belonging, is to helpe out of purgatorie, which we feeme of uer much to discredite, when as those places whereon they build, wee fo translate, as though they meneno fuch thing : which matter is handled in the feuenth Chapter. Those that tender the direction of some part of our life here, are but two: one concerning worthipping : theo ther concerning mariage. Concerning worship ping, they contend but for the parties, whome they would have worshipped; and for the maner of worthip that they would have given vnto the The parties are, first the faints : and among them especially the bleffed virgin: then also images whereofthis is handled in the third chapter, that other in the eighteenth. The maner of worship, which they would have given vnto thefe, they apportion foorth by diftinguishing betwixt two kindes of woorship, whereof the one they call Dulia, the other Larria, both fet downe in the nineteenth chapter. Concerning marriage,it is no more; but that they allow, neither Prieftes, nor other voraries to marrie : and millike of our translations, for that they leave it free voto them, as appeareth in the fifteenth chapter . For the maintenance of our owne opinions, that which they doe laie to our charge, is but verie little, and resteth

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effeth onely in thefe two points: first, that we labor to establish putative inflice ( as they terme it) sgainst the true inherent justice, as they imagine, chapter eleven; then, that in like for wee feeke to shabliff (as it pleafeth them to terme it ) special hich, vaine fecuritie, & only faith, chapter twelfe. Concerning the text it felfe, they charge vs with idding thereunto in fome few places, as may be feen in the ewentich chapter. Thole others, that nthe titlesthat are wrapt vp togither without mining of any one of them, are thele: first cerwine other trecheries as they terme them, both hereticall , and woorth the observation, chapter he one and twentith: then also certaine other hults, that are, as they faie, Indaicall, prophane, mere vanities, follies and nouelties, chapter two and twentith. But thefe two later charges are not of any fuch importace, but that if we could agree in the other, Ithinke we should not long have al by great difagreement in thefe?

12 So are thefe the principall faultes, as tou- How linke thing the matter, that our translations are chart cause they ged withall, according as the Principall author have so finde simfelfe in his discouerie hath gathered them. Such tanks Wherein although it must needes be that diverse with our translations. particular points are in the booke it felfe, that cawell bee specified in so briefe a collection of the wholesyet, both thefe are enough to conden, Whatfoeuer translations are fotalic as thefe preund: & if thefe will not ferue, those other bymaters that are left behind, are much more vnable,

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Benever need to come to the muster. And therefore I thought it best, to rip no further into the particulars, leaving that course to the answerers onlie : but rather to make the whole triall (that I do meane) by those verie points, that themselues have thought woorthie the place of best account for this matter. And first I must needes protest thus much, that how grieuous focuer the things are, that they lay to our charge in these our labours : yet for my part I can now more quietly bear it & think that others do fo belides) for that themselves begin to translate (howsever) the scriptures likewise . For though they have not done it, without their affections, but lo fauorably as they could on their own behalfe : & with fuch limitation besides, as laboreth to chase men a way over-much from the reading of it: & laftly, not without great bitternes against our translations, & vs, and against the trueth it selfe: yet, notwithstanding all this, and whatsoever elle might be laid thereunto, now that themselves don alle translate, let them find fault as much as they wil We shall better finde out the matter betwixt vs and their own doings, for the most of ours, shall witnes with vs . Hitherto it was thought by diuers, that we might have beene charged with great matters indeed : now they begin thefelug to efpy, that there is litle elfe against vs, but quarrel of wordes. Now, as touching the things the lay to our charge, and first, as touching our purpole, or inward meaning, in translating so as wee haus 中国的历

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haue translated, it is good for euerie one to judge the best in all such causes : & not to be ouerhaftie, in fo fecret matters to giue forth our judgement, when as none other, but god alone, can throughly know the bottome thereof. As for vs, notwithflanding that wee are vindowtedly perfuaded: that in these matters, those our aduersaries are verie wrong: yet do we make no doubt at all, but that diverse of them meane verie well, and do not wilfully go about to suppresse, or yet to refist the open truth . The same persuasion if it may please them to conceive of vs , we thinke that they maie fafely doit: and that it is not to be thought anie more, than both the trueth, and charitie too, doo fuftly require. It were meet that displeasure were on all partes laid afide : for the wrath of man can neuer accomplish that which is right . Concerning the matter, two things there are that I wish to be confidered of them: whether those pointes, for whose sakes they account our translations so faultie, be not as yet in the controuethe betwixt vs:and, whether these pointes are of such importance, as that if we should be faultie therein, they might then account the relidue of the scriptures by vs translated, to be no part of the woorde of God. That they are in controuerfie betwixt vs,it Is fo euident, that I need not bufie my felfe to declare it: fauing onely that one point, of Christes sther descending into hell . For as touching it, there r puris no question at all betwixt vs, whether he ddelcend or not, fo farre as is sufficient for to deliuer Hh 2

deliuer vs thence: but onelie as touching that maner of his descending, which they have set down, without sufficient warrant of the woord of God (as we do take it) not refusing the triall therof by any found translation whatfoeuer. As for the relt, there is no question, but that as yet they are in question betwixt vs : & that we are in conscience persuaded, that our selves have gotten the surer fide, both in the pointes that are in controuerfie; and in the truth of the text it felfe. If it be fo, then must they needs first know thus much, that they leave the waie as ope to vs, to lay to their charge, that in diffenting fro vs in their translations, they do it to maintain their own opinions : as it is vnto them, to to efteeme & judge of vs . During which time of controuerfie betwixt vs, if needes they wil so resolutely ouer-rule the case to their aduantage, though to some of their owne fellowes they may feeme to have done floutely and well: yet fo many as are indifferent, would rather like, that first they would obtaine the principall matters, afore that ever they invade as their owne, those other advantages that hang thereupon Then also themselves will not denie, but thatit is the duetie of everie one, to take fo good heede as they can that they give no offence : neitherto the lew, nor to the Gentile, nor especially to the church of God: and, if it be the duetie of all, then is it the duetie of translators also, especially those, that have to translate the word of GOD. thefe For the more needfull that anie thing is to the vie

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of man, the more must it be of al frequented; and the more that it is frequented of al, the more hurt doth come, if there be any danger. Fire and water are lo needfull, that we cannot be without them: and therefore there commeth much hurt thereby, when they are not warily handled. The woord of lite is much more needefull; vnto the fountaine of living waters, at the children of God daily refort, to draw to their vie as neede requireth . If therefore there should be any danger therein, either in the thing it felfe, by other corruption mingled withal: or for that there is not fufficient prouision made about it, for those that should resort therunto : it cannot be avoided, but that much hurt must come thereby. So our tranflatours are not to be blamed, if having their choise they forbeare those wordes, out of which the deceived may fuck the mainteinance of their wrong opinions : and vie fuch others, as cannot lo eafily be mistaken by anie. Sure we are of this, that the holy ghost vieth no such speech, as may infly give offence vnto any: & that none can interpret the holy scriptures aright, but by the feltfame spirit, by which they were written at the first, Which spirit, whosoever followeth, he can neuer finde in his heart, wittingly to lend foorth his pen, to that which may tend to advance any error or il : and if he could, yet should he finde no helpe in the text (being rightly taecially ken)to beare him out, Infomuch, that fo long as heve these controuerses are vndecided, or at least, Hh 3

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until they shal find more substantial grounds to establish their conceived opinions, than to our knowledge they have any as yet, we cannot but think, that what focuer want of supportatio there is to those opinions, the fame is rather in the text it felfe, than in our translations. Concerning the other, that is, the validitie of those pointes of religion, or whether they be of that force, or necels Atie rather, that for their fakes fo hard a cenfure may proceed against vs , that we have not among vs the true word of God; I would wish them to confider withall, that holding fo much, as themselues do know, and will graunt that we do, it will be verie hard to deuise, how the same might be brought to paffe, vnleffe both we have the word among vs, and highly did effeeme of the fame Themselves I trust thinke no otherwise of vs , but that we are persuaded, that we fully hold togic gish ther with them , whatfoeuer is catholike : if it be man so, the matter is not verie great, if we varie som ofth what in thefe . Though a man want an arme, ora cauf leg: yet notwithstanding he may be a man . Let we h euerie one take heed to his head: if it be wanting, not. the rest is nothing , though there want not a joint in I befides. And could but fom of them be (yet at the matt laft) as indifferent, as manie of them have long have been grieuous against vs : could they now best init readie to take in good part what we have done done wel, as long as they have beene to take to the mithe woorst, whatsoeuer lest them anie such aduan work that |

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that laying that greater part, which the felues acknowledge we have translated wel, vnto that les our wherein they fuppose we have don il, they might there fee our well doing fo far to exceed that which is text it, that they neede not thinke it fo great a matter g the (the truth of the text sufficietly faued) more quifrelie etly to put vp at our hands the one for the others ecels especially when they themselves come in to trainsfure flate so late as they do: and have the benefite of nong pur former labors . For fuch (of all others) it doth em to not becom to come in fo late with fuch controlhem ling, that should have been with the formost at it will the work themselves, to have seen to the ordernt bet ly proceeding of it. The stronger cause we thinke word should have following the greater effect. And same so, notwithstanding all the corruptions, that ditogi gifh, but in liberal maner: yet neuerthelesse, io if it he manie as shal more aduitedly consider the force for of that charge, shal not (we thinke) find any great e,ors cause to fland in dowt the rather for it, whether . Let we have the truth of Gods woord among vs, or

nting, not.
a ioint 13 As for any more speciall treatise of these That shefe at the matters, as it belongeth not to the course that I are not fo long haue taken: fo is it likewife, both a needles thing their pares, best init felfe, being so often, and so thoroughly that for done done alreadie by manie others : and fuch as is cheir fakes to the rather to be left to those that are to deale in the onely we are worke it selfe, than to be by a scanter handling to be denied to have the sincumbred by me. Neuertheles, if it please them, word among

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## A treatile tending

with any indifferencie to confider of them, what great cause have they, either to mislike so much as they do, of that which we doe hold therein, or fo inexorably to vrge their opinions to vs? A man would thinke, that there were some passing ods: elfe, that they would never bee so earnest in it. That which they holde of Lymbus patrum, is it fo consonant to the word of God, or elie but so constant in it selfe, that they may looke to drawe all men with them, to be of the fame opinion therein? Was it euer yet taken to be fo perilous a point of doctrine, for a Christian man fo to build vpon the fatisfaction that Christ made on the crosse to the inflice of God, that hee might in no wife account it to bee in force for those that died in the faith before; as well as for those that after succeeded : especially when as we are plainely taught, that he was yetterday, and to daie, and the fame for euer : that he is the lambe flaine from the beginning of the world : that there is no condemnation to any of those that are in Christ:that God is not a God of the dead, but of the living, that by the fufferinges of lefus Christ the fathers also of olde were relieved, and by his stripes, made whole : and many others fuch like as these? The Sunne being gotten to the height of the heavens, or shrunke downeward towards the midst of the afternoone, or gotten almost to the verie fetting, docth it not yet notwithstanding giue & cleare light vnto the cast, and to all other coaffet of the world befides? And shal not the death and **fuffering** 30%

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fuffering of Christ, though it were long after the world began, be availeable likewife to those that are gone before, that lived and died in the faith of Christ? An attonement we knowethere was before, for that God dealt oft times so fauorably with man : and the fame was grounded onely in Christ. And what reason can there bee given, why they make it to stand with the justice of God, that before the time of that fatisfaction actually made, hee should have anie fauourtowards them here in this life, as well as so vs : and yet deprive them of that fruition of it after this life, which they graunt vnto ys? And if their Lymbus be to vocertaine, what need they then to that end vrge anic fuch descending of Christ? Christes def-That in fuch fort he descended into hell, as is ful- cending inly sufficient in the justice of God, both to acquite to hell. the fathers before, that otherwise should have come thither, and to bee a discharge vnto vs that afterward line, it is a thing that is fully belequed of vs all; if they wil go further, and fet down with themselves, in what manner also he did it, further than the Scripture doth warrant, can they not determine therein for themselves, voleste they carry all others likewise into the same adventure with them? As touching their doctrine of the real pre- Real prefence, knowing that alreadie we do beloeve, that fence. the faithful receiver receiveth not any bare figne, but, togither with the outward figne, whole Christ, God, and man, his sufferings and merits: may not this bee accounted sufficient, vnlesse we

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wee goe further, to have his presence in the verie manner that they have imagined : which not withit anding was not agreed on among the selves, but verie lately? The Fathers before the incarnation of Christ could not otherwise receiue him : as also them-selues graunt that they did not : and yet notwithstanding was that suffir cient for their faluation. And, folong as they thew no further reason than they doe, why such a kinde of receiving of Christ might well bee auaileable to their faluation, and not vnto other (especially when as otherwise wee find but one communion of Saintes, as well in profession, as in state of faluation ) why may they not be content to admit, that this kinde of receiving which wee profesie, is so much as they neede to require of vs, or els that it failed in the fathers also , that were before the incarnatio of Christ? As for their other facraments, as they terme them, admit they might be vouchfafed that honor in some account among them for vnities fake, if needes they would have them fo to be called : yet what reafon is it, that they should so over-rule the judgements of others likewise, as to account to basely of them, vnleffe in fuch needles and by-matters, they doe in all thinges agree with them? Free! dome of will, and merit of workes, were indeed ris of works iolly matters to puffe vs vp higher in our owne estimation: but we can be proud inough with out them . Sufficient for veit ought to be , that we may be faued ! let vs leave the glorie thereof

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wholly to God, and take no part thereof to our selves. Since the fall, there is not in man anic inclination at al vnto good that is of that kinde, fauing oncle in those that are regenerate: and that which is in them, is not euer continuall, but fomtimes verie rare, and weake likewife : and cueris the speciall woorking of God in vs. And though our workes that are done in faith and loue, haue reward promifed ynto them, and to confequently by promise due: yet are the best of them, on our partes, or fo much thereof as is ours, fo vnperfect and weake, that by right they could (otherwise than by mercifull acceptance) deferue nothing at all. And when we are fure we have most absolute redemption, fully and wholly in the merites of Christ, what need we trouble our selves further to fearch out, whether that we may not thinke, that our good woorkes have in some sense merited also? Traditions so farre as they doe not fwarue from the written word, or are to edifieng, Traditions. we doe not mislike; otherwise we thinke we have alreadie so much to doe that is expressely commaunded vnto vs, that wee thinke they hinder vs much in the service of GOD, that incumber vs with more . The priesthood and facri- Their priestfice of Ielus Christ wee account to be of that heed and Jafufficiencie in themselues, and so proper to him erifice. alone, that wee cannot yet be persuaded, either that we neede, or that we maie, fet vp anie other : but that we must needes bewraie either our great ignorance in the one, or that we have a verie

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other . Otherwise , if these will not serue : needes must we be more out of hope to get anie good, by those that are brought in by them. Howbeit, his priesthood continueth for euer: and his factifice once made, is a ful fatisfaction for all: fo that we neede neuer be carefull for anie thing elfeto be joined withall. As for their purgatorie, and the fillie helps that they have allotted thereunto: we can neither stand in feare of the one; nor, if we should be distressed by it, can hope of anie releefe of the other. Of their purgatorie wee cannot stand in fear, both because the scripture doth not tell vs of anie luch place; and besides that, it lappeth vp all forgiuenes of finnes, and remembrance thereof (to all beleeuers) in the death and fufferings of Christ: and that in so full and comfortable maner, that it leaueth to vs no dread at all of anie such tormentes to be afterward suffesed for fin by anie of vs : and because it is so eudent to all the world, that it was at the first an heathenish opinion among the Gentiles, before they came to the knowledge of Christ: and hath bene fince yeed in the church of Rome as a compendious waie to get in monie, and that beyond all measure and meane. The helpes that they vie to relecue the foules that they suppose to be afficted therein, can do litle good, both because that nothing can be anie fatisfaction for finne to the iuffice of God, but only the death and fufferings of Christ: and because that those helpes of theirs (belides TELES!

Purgateny.

to Pacification.

(besides that they are verie weak in themselues) are not ordeined of God to be the meanes to applie the fame vnto anie: but onely the faith of the parties themselves, wrought in them by the holy woorship-Ghost . In their worshipping of saints and Ima-ping of ges, there is some ods: howbeit we cannot finde faints and the better of them both (their woorshipping of images. faincts I meane) to be anie better than plain idolatrie; fo oft at least as it goeth beyond that honor, which in the second table and fift commandement is appointed to fathers and mothers: and reacheth vnto the woorship which in the first table, and in the first and second commaundements, is before taken vp vnto God . As allo we thinke themselves should perceive, that, if they doe it as a duerie that they owe vnto them: or as thing that faints doe like of: or to get forme benefit at their hands : in all thefe pointes they doe but wast and leese their labour, for that they owe them no fuch ductie: neither do they like, that they shuld offer them anie such, nor yet can help the in those things that they crave at their hands. And as for their images, neither are they bleffed of God, to yeeld anie fuch fruit as they require at their handes : neither should we so maintaine the dignitie of our creation, being ordained to represent the person of God, to all these his creatures, if we should so seruilely abase our selves to floks and flones, when as the Lord hath made vs the head ouer them, not them ouer vs. Concerning the marriage of those that are of the clergie,

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## (76) A treatife tending

Marriage of priestes.

clergie, seeing that both the scripture alloweth of it in all estates and degrees what soeuer, & that God in his wisedome ordeined the same : and feeing that the practife of all antiquitie hath had it in continuall vie: it is a thing (we thinke ) more plain, than that we may allowe anie controuers he thereof to be made . If this will not ferue let them but turne backe their eies to themselves. and but make an indifferent fearch, how fowl & manifold pollution hath broken forth among them, fince the time that they have abandoned marriage from their orders: and, that one thing (we thinke) will be fufficient to teach them , that herein they were farre ouershot, and have found it true in themselues by experience (that which before they might have learned at the mouth of the Lord) that generally it is not good, for anie estate of men to live vnmaried : when as thereby they fo quickely brought all their orders fo foule out of order. As for their inherent iuftice, and that ( with some diffempered affections, as it feemeth) they charge vs to allow of none other , but that which is putative, and onely faith, the fubstance of this matter being before specially touched, it is not needfull here to faie anie more therof. So these are (in effect) those great matters, for whose sakes we are charged to have translated fo corruptly: and fo confequently (in the judgement of some) that wee have not the worde of Godat all among vs . Whereunto would the ad but this little correction, that for these matters

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gers we have it not to their good liking, thereurto could we be content to yeeld: and therwithall thinke, that we must still want all authoritie of Cripture for them . Otherwise they baue sufficiently found (even in their ruines of their owne vfurpation and doctrines) that we have the scriptures among vs : as also not manie of themselves doc charge vs, but onely for thefe, and for a few fuch other besides, of such like, or lesse impor-

tance.

14 That other hinderance that is of more Ofdeparting speciall force with them al generally, is that they from the have a certaine persuasion, that they cannot join Church. with vs in our profession; but that they so should depart from the catholicke Church . Which thing indeede is of fuch importance, that if twere true, it were not for anie that loued his owne faluation, or the glorie of God, to joine with vs in our religion . For there is but one Church, as also there is but one faith: and wholocuer they are that depart from either of both, they cannot be of found religion, whatfocuer it is they doe professe. Therefore to examine this matter a litle, first wee maie doe well to fearch out, what it is that maketh them to think, that, if they should reforme their profession fo farre foorth as we have done, they should then depart from the catholicke Church, and fo sonfequently deprive themselves of eternall life: then, howe the same opinion of theirs may be amended. Concerning the former, me thinke

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What they imagin to be she church.

that the principall cause of this their perfusion shar maketh is, for that they doe not rightly gather, weither she to think what the church it felfe is mor yet what it is the shat wee me depart from the fame . And then, if the ground the Church, worke in felfe bee wrong, it is no maruell if the building that he fet therupon, be awrie likewish The former of them is, that in the citimanon of the Church, they take not vnto them a right to all to reach them which is the Church indeeds For the levels which they commonly vie, area specially two one taken out of the first foundan tion of it the other, the fucceffeshar fince it hat had to this present time wherein we line . Ou of the foundation of their church, they go about foreffablish the certainty of it, by two conuciant ees: one, from Christ vnto Peter : the other from Pererynto the. For first they imagine that Chris made Peter the chiefe of all, and his generall finh flicute here on earths that he shuld be, under him the heade of his church , and have the feeding all that are his. Out of this they gather, that the onely are the Church that acknowledge Pent there next voto Christ, to bee their chiefe and price dat cipall head. Then doe they conceive, that Pent force was disposed to leave this primacie with the such church of Rome, and to those that should be the farar bishops thereof: and that for that cause he left a fuce ther places , and came vnto Rome, and was Bil Acth Thop there five and twentie yeares. And thereup confi

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those I knone of the Church of God. Thefe convelaces ithe doe we take to be of verie litle forcesand to conis it figuently, no matter of substance to affure vs of wind detrueth ofthis matter. For firtt that Peter had if the my fuch prerogative or primacie, wee find it not fee downe by Christ himselfe, or by any of his Aon of offlestwhich notwithflanding mult needs have oc cen been done without question, if it had beene true, being as it was, of fuch importance. Then, as are to whing any affignement over from him to the wide thurch of Rome, and to those that should be the hat bihops therof, neither do we find by vindoubted authoritie that he euer did it i nor, if he had anie ime done it, yet that he had libertie fo to doe: 86 that GOD would ratifie his affignment. But I freit meane not to enter into that discourle sufficient-Chris lehandled by many others: neither is it needfull when as our adversaries themselves do of late for think much mislike that part of their ground-worke, ing a that none of them al (of any account) can finde in Pens their hearts, to build so much as their own credit theron. The other which standeth in the successe Howe they print that their church hath had, is indeed of greater ground upon force to such a purpose but yet notwithstanding, the successe h the fuch as being rightly confidered, yeeldeth no at have bad, firance to the matter that we have in hand. The eft a facceffe which the church of Rome hath had, reas Bil Reth in two principall points:in continuance : & what what heathenish vanitie neither yet stept aside to the Ii. I. Cet

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# A treatile tending

fedt of Mahomet, as the Turks, and manie other have done a but ever continued after a fort in the profession of the faith, fince the time that by the Apolities it was delivered unto them. Which furely is a verie speciall bleffing of God : an evident work of the bolie Ghoft: and a verie good cause, why all those that wishe well to the Gospell of Christ should have the auncient church of Rome fo much the more in reverence for it . So commethic to paffe, that they have not onely had , aftera fort, a continuall fuccession of bishops and teachers, but alfohaue in fome maner preferued, and hishorto mainteined both the word and the faoraments, that Christ himselfe did leaue vnto vs. The confentalfo that they have had, bath bin verie great : yet not ever alike, but fometime more, than at some other . So long as it kept the faith undefiled, and was earneftly bent to adunner the kingdome of Christ, and would in no wife breake, but carefully mainteined the writie of the church : fo long they had the confent of all that dwelt about them, or by any meanes could have anie dealing with them . And that, not altogither for the antiquitie, and dignitic of the citie (because it had beene of great continuance: in a florishing estate: and was now the imperial feat; but allo, even for the finceritie of the faith, and for diverfe excellent gifts, that God had powred vpon that church in plentifull maner. But afterthat (the former zeal being abated ) it began to fall in love with earthly things, & to break the peace Section.

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peace of the church to advance it felfe, then began many to let downe their former good liking of it:all the East churches generall: and many of the better fort in the West likewise. Neuertheles, cuen then also, the greatest part of al Europe, and some others else-where besides, did cleave vnto it:partly of themselves, for the former dignitie of the place, or for that they perceived not how they began to flide awaie from the finceritie of their profession: but especially, because of the great power that the church of Rome did after obtain, from which they faw not how to with draw themselves without some present displeafure or daunger. Hence commeth it, that they have had their doinges allowed, and their opinions confirmed not onely by many feuerall perfons of best account: but also by Provincials abroad, and by general Councels at home : themselves, or their friendes, in these latter ages, euer bearing the fway in the both . So that indeed the church of Rome hath had such successe in these parts of the world among vs , that ( to our knowledge ) there hath not beene the like for earthly pomp anie where elie. Yet notwithstanding, this also is verie weake, whereon to fet that building of theirs: needs must it have a faster ground, else can it never be able to fland. Although therefore, that in their own opinion their church hath had a special foudation: & although it hath had indeed fuch fuccesse fince, as theselues do stil imagin:yet notwithstanding, when they point vs vnto the church Ii. 2.

## A treatile tending

church, and vindertake to shewe vs vindowted tokens thereof, then we allow not that they should think to put vs ouer onelie to this, and shew vs no better tokens than these. We do not denie them to be of the church; but we allow not the boundes of the church to be so taken in; nor these thinges to stand for sufficient proofe, that anie such preeminence belongeth to them.

That they conceine a- miffe of vs when they smagin that we are departed from the church.

How this kind of perjustion groweth.

15 The other point that feemeth to yeeld fome part of the ground-work of that persuasion, is for bicause that they doo conceine, that to be a departure from the church, which is none indeed, after that once the trueth is tried . Concerning which matter, it shall be good to confider their two thinges; howe this kinde of persuasion doth grow, and what inconvenience this one point of mistaking doth breed in the end. This persuafion groweth most of al by the meanes of our aducrias ries: then also by some of our felues too. Those adversaries of ours, by who it commeth, are lightly the most cunning, and most learned of them; who feeing themselues to have some advantage, if they can win vs to acknowledge, or others to beleeue, that we are simply or in all things departed from them, & make another peculiar church of our felues , earnestly labor , euen at the first , to obtaine that advantage. Hence commeth it, that both they do so busily vrge that point, & woulde have neither vs, norothers, to make (at all )anie question of it: and so readily apply to that sense, whatfocuer they finde in our writings, that doth import 102 -

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import a division betwixtys. Those on our part by whome it commeth, are (most of all ) those that are most zealous: who being much mooued with the manifest corruption that the aduerfarie part maintaineth, and with their vorcasonable thirst of innocent blood in the quarell of religion, are by that occasion carried so far fometime. that they do not ever fpeake and write in fo fensed maner, but that when they acknowledged that division that indeed is and ought to be, betwixt them and vs (folong as they stand in such fore as they do) they may feeme to acknowledge that we are altogither divided; that wee area distinct visible church from them : and they but a finagog, in no fense appertaining to the visible church . Whereas notwithstanding by the whole course of all our writings it is cleer againe, that we do not funder our selues from them, nor them from vs , but onely in those pointes that are in controuersie betwixt vs : and for the reft , agree togither, and acknowledge likewife, that in those we are one . But bicause that whensoeuer wee speak of the division that is betwixt vs, we doe not therewithall shew, how far we agree, thereupon it feemeth to them that we can eafily be content, to be altogither abandoned from them, and to have no fociety at all with fuch a people. So commeth it to passe, that as they (vpon the advantage) difelaim in vs , & bear vs in hand ; that both they and we cannot be the members of any one, & the felfe fame church (as in deed in some fense we cannot,

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## (84) A treatife tending

likewise seeme vnto diverse to be in that point of the felfe-fame mind with them, & as fully to difclaime in them as they do in vs : and as absolutely to hold that both forts of vs canot in any fense or confiruction be members of one, and the felfe fame bodie, especially of that which is ancient & true, and the Catholike or Apostolike church, as notwithstanding we are generally. The inconuenience that this mistaking doth breed in the end is verie great and hurtful to the cause of religions but some branches thereof there bee, which are common to both parties, and some that are proper to either. Common to both are thefe two the inward hartburning, and griefe of mind that is betwixt vs, one towardes another: and bitter contentions infuing thereon, when focuer occafe on is offered. And touching the former, we neede go no further, than to appeale, euerie one to his owne conscience. For there shall wee finde, both that we have an inward griefe, one towardes and other : and that we thinke we may (and ought) maintaine the fame in the cause of religion that wee haue in hand . Our contentions are lo appa rant, and known vnto all, that all Christendom is witnes of them. Which also are for the most part fo bitterly handled, as if in religion wee were veterly fundered one from another, & had no point of faith at all that were common betwirt vs ; to the increase of variance, among our selves, and to the great hinderance of many of those that

venience comesh thereby.

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are without , and otherwise alightherwas to the Christian faith. Proper wood our adversaries ir is: that, if it doo fallour in the ende as benuft it wilds non appeer) that there was no fuch cante in vs as deferred, fo to be abandoned from the church of God: then abideth an heavie judgement for them, that have been fo bold as to fet down; that we are not of the church of Christ : & therewithal, forto powre foorth, whatforuer curies they had against vs . And no maruel, if they thand in fuch danger in the judgement of God, when as (being so) they see verie gricubusly both against God, & against their neighbor. Against God, for that they fight against his trueth; and abuse the place of infrice, that he hath given them: against their neighbor, for that fo they discourage, and terrifie manie of the weake ones that are among vs:and among themselves, are the onlie cause, that manie of the fimpler fort that belong voto them, are perfuaded that we are none of the church, and behave themselves accordingly towards vs. Then also, if it should be so as we hope it will appeer) that we have a better title to be of the church, than they themselves have the would their subviltie and scarcenesse returne to them againe, and conclude vpon themselves, that if we do not belong to the church, much leffe do they. Proper vnto vs are two others likewife, if wee at any time suffer them to make such an absolute division betwirt vs . For so commeth it to paste, first, that by consenting lo far with them

in this error, wee also muthfrand chargeable before God, for what locuerill fruites do fpring of che fame cratably at the least, to farre as the proportion of our fault requireth. Then also we bring our felues to needleffe trouble, forthat it is great probabilitie with the, that fowe make our feluce answerable for to finde out a diffinct and a feuce sall church from them , from which we defcend which hath continued from the Apostles age to this prefent : elfe, that needs wee must acknow. ledge, that our Church is fprong vp of late : or, at least fince theirs. Wherein , although they could neuerbeable, either to codemn vs, or elle but to iustifie themselves : yet is it more than we neede to give them, and more, than (we thinke) they vie wel, when they have it. Therefore to conclude both thefe points as I faid before, fo faic lagaine that it is no maruel if deverfe of them thinke, that joyning with ys they should veterly depart from the church fo long as they do wander fo far, both in determining what the church is , and what it is to depart from the fame.

be a good and a readie waie, more truely to learn what the church is indeed: & what is the vindouble ted departing from it. Concerning the former, it shall be needfull, not onely to confider what the church is in the whole, but also what it is in the seuerall parces, that is, who are the true members thereof. Concerning the whole, there is a waie, which if weetake, we shall never be able, plainly

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to find out the thing that we feek & yet notwithe Randing determine therein the very truth. Again there is a way, which if we take, we shall quicke ly find, that which is not onely true in it felfer but alfo carieth fuch a light with it, as that eafilie wee shall bee able to perceive the trueth of the thing that we have in hand. The former of thefe is, whe as we goe about to compaffe those thinges, that are beyond our reach, & cannot come vnder our capacitie. As namely, when we labour to find out the Church, in heaven, either in the fecret election. on of God : or in the glorie, whereunto it shall come in the end:or on earth, by the largeneffe of the bounds which it hath, being spred all over the face of the earth. For though it be verietrue, that that indeede is the true Church, which is chosen from the beginning, and which shall be glorified in the end: yet are we not able, by either of those to find out, who they are. For we cannot looke into the fecret purpose of God: nor in the ende it felfe, espie the end before it come : weemutt ein ther haue better tokens than thefe, or elfe can we doe no good at all. So likewise the earth is soverie large, that we are not able to reach foorth out knowledge vnto the vtmoft bounds thereof: and fo confequently can never fee, what faith it is that is there professed, nor so much as whether there bee anie people at all, that there inhabites If therefore we should take such a course, as that we could not (in our conscience) set downe with our felues, that we knew the church, vntill wee EM. could

The other plainly (ben) fourth what she church

certaine folong as we live . And in this , our aduerfaries haue (as it feemeth at the first ) a just occasion ministred varo them, to turn aside their adherentes eies to the Church of Rome, beeing fuch, as for necrenes and euident shewe that it way that wil hath, may eafily come vnder our knowledge; and, for that manie others hang thereupon, carrietha speciall credit withalt . Howbeit, although they have rightly espied the inconvenience on the one fide a yet have they not fufficiently holpen the fame on the other. They fee indeede what is the difeafe : but the medicine that they give for the fame, will not ferue. Therefore nowe concerning that other waie that will ferue our turne; we have the direction alreadie ginen, as in manie other places of the scripture besides, so namely by a special place of Christ himselfe, at his last going vp to lerusalem, a little before the time that he luffered. At what time being supposed to leave that point decided voto them , before he should leave them , hee first asked his Disciples what opinion others bad of him; and, when that came fhort, what was their owne perswasion of him. Whereunto when Peter answered in the name of himfelfe and the reft , that they beleeved that he was the Christ, the sonne of the living GOD, he plainly declared, that that was the true profession indeede, that it was not an opinion, or conceit of mans wifedome: but W25 STATE OF

could get the view of the whole; then could we WZS neuer resolue our selues, but needes remain vathat upor it the that dom tie fr and low faith datio fent ; the f wcc that vnto are o Chur profe that Soan later focle eueri may wife And mer c itisas ortha

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was given vnto them from his father in heaven: that it was the rocke, and plot of ground, whereupon he would build his Church: that against it the power of hell should never prevaile : and that by it they should open and shut the kingdome of heaven to all the world : fetting at libertie from the daunger of hell those that beleeved, and binding up all others to eternall perdition, In which place we have to confider, what is the faith that is so commended: and what commendation is given votoit. But because to the prefent puspose that we have in hand, we neede but the former of these two: therefore in the other wee neede to confider no more but this nowe, that there is fo speciall commendation given unto it, as that it cannot bee, but that who foeuer are of the tame, they must needes bee of the Church indeede. The faith it felfe that is there professed, refleth in two principall pointes: one, that he was the Christ: the other, that he was the Sonne of the living GOD. Of which two, the later is, with fo full confent received of all, and fo cleare from all maner of doubt among vs, and euerie point thereunto belonging, that it againe may for this time bee fer afide, though otherwife in it felfe, it bee as needefull as the other. And so to finde out what is the sense of the former of them, that is, that hee was the Chrift, it is as much to fay, that hee was the annointed, or that verie Saulour, which before was promifed vnrothem. In which his annointing there are two

two things to be confidered, that he was appoint ted, and made able to be our faujour; and fo confequently appointed, and made able, to be our priett, our prophet and king. Our prieft, to make a full attonement, betwixt God and vs. to the purchafing of eternall redemption in him ; and to the attainment of the fame: our prophet to teach vs, whatfocueris expedient for vs to knowe and ourking, vnder whome we have to live, vntill by his government he shall bring vs thither. Out of which we may fafely fet downe and that by the authoritie of Christ himselfe, who they are that maie be accounted the Church of God: that is the vniuerfall affemblie of those, that professe the sonne of the virgin Marie, to be the promised faujour:by God himselfe, both ordained and enabled to faue fo manie as do beleeue in him . Or if we goe more specially to worke, those that reft in lefus Christ alone, for the whole worke of their faluation : in his priesthood for the full fatisfaction on of the justice of God, both to escape hell, and to come vnto heaven: in his doctrine and scepter, to bring vs vnto it. So commeth it to passe, that wherefocuer there be any countries or nations, that doe professe this faith in Christ: those must wee needes acknowledge for to belong to the Church of Christ: as on the other fide, who foe uer they are, that have not this faith, that those are none of the Church of Christ, whatsoeuer thingels they can pretend . So that the Church, of which wee speake at this present, is that you ucrfall 09.1

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uerfall affembly or gathering togither of all thofe, whether congregations, or scuerall persons, in anie part of all the worlde, that beleeve in Chrift. or professe the same, that we call christianitie, or the Christian faith. Concerning the members, it maie futhciently appeare by this that is faid alreadie, who they are that do appertaine to that account : whether they be whole congregations, or feuerall persons that come in question. For wholeeuer they are that professe according to the patterne afore faid, those must needes be very good members : and those that swerue from it. whether more, or leffe, are in like fort to bee accounted, to bee in the like proportion departed from the finceritie of the better fort . So that in anie wife we must take heede, that in this account we measure not the goodnes of anie member, either in the secret election of God, for that it is vnknown vnto vs : or in the framing of the conuerfation to outward fobrietie, or holinesse of life, wherein wee maie be verie foone guiled:but only that we now feeke out, those that are visible mebers alone, measuring the woorthinesse of euery member, by the profession before fet down, vntill that once having found out the truer members of the Church, wee then examine among themselues who they are, that more sincerely anfwere their holy calling

17 Hauing to found out what it is to be of the out, what it Church, and who are the visible members there- is to depart of, now may we with leffe labour espie, what it is Church.

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to depart from the same :especially, if wee take

heede of this, that wee vie no other tokens for to

teach vs, when wee are wrong, than onely that. fame, whereby wee haue learned when wee are right. For as a fea marke on the shoare, or a beat kon you the hill, doth by one and the felfe-fame labour teach the both : fo the fame likewise that before is fet down, is fufficient to declare vnto al that do walke by direction thereof, who they are that are right, and who on the other fide do wanderamisse out of the way. We have therefore, first to refolue our selues, that for this matter, wee will take our aim thereat: then to feeke out by direction thereof, who they are that depart from the Church. That we should so resolue our selues, we haue as good reason as can be defired : for that of therwife we may bee deceived : but never if wee take our aim by this. The reason, that otherwise wee maie bee deceived, is, for that all thinges elfe whereby others do commonly judge what is the course that they hold, are nothing else but either pointes of lesse importance, if they doe belong vnto this or elfe are of some other kind, either dis rectly contrary to it, or diverse fro it. If it be of the former, that is, appertaining in deed to found religion, & vet nevertheles not fo materiall, or verie needful, but that christianitie may stand without it:then, if any man depart from it, although that therein he do withdraw himselfe from the truth yet may not that be accounted anie departing a way frothe church, fo long as hee keepeth vnto the

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the substance of christianitie. As forexample, the trueth is, that of all, that were borne of women, Christ onely was without fin : and yet, for our fin that he fultained, and for which he bad to faciffie the inflice of God, hee was harrily souched with the horror of death. Neuerthelessif anie there be that cannot be as yet perfuaded, but needes hee must thinke it more honorable for the bleffed ringin (yea and for Christ himselfe, that sook flesh of hir )to have been without fin, and thereupon for his part do rather think, that by special prerogatiue the was preferred from originall corruption; or els do but doubt it to be fomewhat reprochfull to Christ that being, ashe was the Son of God, he should be so much afraid of death:although that herein he do indeed depart from the muth in those two points, or at least in his weaknes come short therofivet because that neither of them is fo much of the substance of religion, but that christianitie may be acknowledged, where nothing els but thefe or fuch like are wanting, therefore may we not by anie equitie account anie fuch to be out of the church, that helding all things else besides, onely sticke in some of these. So likewife, if any should depart from that which hath been for a long time received, and yet is eitheragainst the truth of religion, as the worshipping of images : or but more than the scripture teacheth, as the altering of the Sabboth to an other daie than was woont to bee observed: as in the former hee were to much the rather of the 8-5

### A treatile rending

the Church of God; fo in the latter , he were not to bee condemned as no member thereof, hole ding all thinges elfe fincerely. For though our felues doe like the altering of the Sabboth newel from that which was observed of the lewes, vnto the daie of Christs resurrectio: yet must we needs graunt withall, that it was fornewhat more than needed: and that it it had floode as it did, it had not beene against the Christian faith, which is fo much the rather to be noted, for that not only diuerle of the auncient fathers in times past haue beene, but we also at this present in like fort are, a great deale too haitie to condemne in fuch can fes, all that doe not fully accord in all points with vs. Inthefe cafes therefore, or any fuch like, whofoeuer will condemne all those to be none of the Church, which are not fully perswaded as we are therein : he might foone condemne many fuch, as might after be found to be the childre of God, when himfelte and his fellowes should be excluded:and besides that, in the meane season commit an uncharitable part towardes those his brethren, and that which might grow to an ill exame ple for others to follow. The reason that we canby so judge of not in any wife bee deceived, if wee cleave to the other, hangeth on two principall points: the one that there is no other way to the kingdome of God: the other, that it is the onely fayth that is

common to all, that vnto this king dome doe ap-

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so furtherhelpe . Out of it likewife must the o. ther verie necessarily arise; that seeing there is none other way but it alone, therefore to many as belong thereunto multimeeds be of the fame profelfion . In which respect, that which is the subflance of this proteffion; by divers of the fathers of old thath been termed catholike, and yet is fo Catholike. called to this prefent days. For howfoeger Chris from churches have at all times varied in certeine by-matters concerning their profession a yet that which is the verie fubitance indeed, have they everprofessed togither, follong as themselves bode in Chrift: & thereuponacknowledged ech other for catholiks, notwithstanding the diversesie, that in those other pointes they ftill mainteimed. As also we see in the law of arms, that howbeuer countries & kingdoms are divided ambg thomselves: yet therein do they agree togither: notwithstanding the discrime of government or lawes : and notwithstanding the mortal enmitie, that otherwise may be betwixt the. For even foit is in the church of God : very much divided, in manie matters of leffe importance : but in the Substance of christian religion, which we terme the catholike faith, agreeing rogither. And as it is inmen, & alother creatures that god hath made, that generally al are like vnto the kind of which they are; but otherwise varying among theselves: enen fo is it in this likewife, al chatare christians holding togither that which is the common faith of al, the materiall and effencial pointes of 4.03 Kk I Christian

# A treatife tending

Christian religion: and yet verie often greatlie divided in other matters thereunto apperteining, but not of the verie substance in deede . Seeing therefore that the substance of christian religion, and the verie effect of the whole, is to reft in Christ alone, for the whole work of our redemption (in his priefthood, for our attonement, in his doctine, for al our wisedom; and in his kingdom, for our obedience) who focuer they are that hold the fame, they hold without question the catholike faith: who foeuer they are, that diminish of this, or put too any other, they doubtleffe do that, which hath not ever been in the church of God, nor wherfoeuer it hath bin spread, and so confequently, that which in either of these respects, nor in any other, can truely be effeemed catholike. For what soeuer it is that is catholike indeed, it must needs have the testimonie of al ages, and of al christian churches : which onely agreeth to that which is taught by the written woord. And whatfoeuer is not fuch, that alfo (to abide by) is not eatholike.

Whother ere that depart from the church: To farre as such thing

18 Now to find out, who they are that depart from the church (but so that wee incumber our felues no further, than to the prefent bufineffe that we have in hand, doth apperteine the quefion fandeth betwixt the adherentes of the shey vather church of Rome, on the one fide : and vs on the other: they plainly affirming, that we are departhere is anie ted from the church: we denying it, and not only those besnixe ve. claiming to have a lawfull interest therin , but al- wife the

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fo pleading a continual possession, that wee neuer were, nor yet are departed, nor excluded from it. For the plainer demonstration whereof, we are to instifie, that of departing from the church, there ought to beeno question at all among vs: but onely of the members thereof, who they are, that more truely answere vnto their calling . For No deporwe both acknowledge the holy trinitie, & three ting from persons therein, of equal glorie; and those three the church to be but one, and the felfe-fame God : wee both in enther of acknowledge, Iefus Christ to be the only begotten sonne of God : and to bee man of the virgin Marie: we both acknowledge him to bee the promised Saujour; and that there is no redemption in any, but onely by him: the canonical! fcriptures we both acknowledge to bee the vndoubted woord of God : and likewise observe those two Sacraments, that God ordained to be in perpetuall vie among vs: we both acknowledge, that it behooueth Christians to mortifie the fleshe, and to walke in holinesse of life, that one daie we shall be raised up againe, and stand at the judgement feat of Christ: and, so many as have done well shall go to fruition of euerlasting ioy, but all the rest to everlasting paines. So that, as touching the profession of the faith generally, both sortes of vs do fo farre agree, that neither of vs may justly account the other, to be none of the church of God. And therefore as it was verie ill done, of only those that first vrged such a separation : so likeut si- wife those that feemed so easie to accept thereof, Kk. 2.

#### (98) A treatife tending

as though that both fortes of vs could not bee of one, & the felf-fame church generally, did vnad-

uisedly likewise. For wheresoeuer this communitie of profession is, there who focuer make such division, they are not able to justifie their doings therein, because that so they make an vtter separation, whereas notwithflanding in general profession they are reasonably well vnited togither, and are not fundered, but in some special matters of controuerfie. But now if we come to the corfideration of the feuerall members hereunto appertaining (whether they be whole congregatisure in found ons, as nationall churches, or but ordinarie pari-Thes:or whether they bee but particular perions) therein may we be bolde to determine, that both are not right, but that one part, who focuer it light on, must needes be wrong. For though by their outward profession generally, wee are both fortes to be accounted of the church : yet in fuch diuerfitie as is betwixt vs, we cannot both fortes be true mebers of the same. If they be right , then wee are wrong: if wee bee right, then they are wrong. Such is the divertitie that is betwixt vs, and of so materiall and needfull pointes, though both forts be of the catholik church : yet is it nor possible, for both fortes to be catholike members Why in the. of the fame. Whether of vs therefore it is, that is

wrong, is now to be feen. Where first as touching

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ons, that verie directly go against the Christian faith that generally they do otherwise hold. For they doe not coutent them-selves onely with Christ, nor with his woord, nor with his Sacramentes, or at the least not so fully as wee: but fet them vp other mediators in heaven : other do-Etrines, and Sacraments, on earth. And though it may beethey will faie, that they have not done thefe thinges in fuch fort, or not in fuch measure as we would feeme to charge them withall : yet can they not denie, but that they have done it, and doe it ftill, more than weer and then, if the question lie betwixt them, & vs, whether are the truer members, needes must wee in that respect prevaile against them. The force and power of his annointing they impeach verie much, when as they doe not content themselves with him alone, whome the father appointed, and made able to ferue our turn. Then also because they doe fo earnestly impugne the truth of religion in diuerse pointes: and so bitterly persecute the perfons of those, that either professe religion fincerely:or ioine not with them in all their corruptions & viurpations. For so doing, wee can make no other account of them, but that they have fuffered themselves to be made the members of antichrift, or man of fin, that fitteth in the church of God, and infolently confoundeth all at his pleasure. Concerning our selues, they will not charge vs, but that we rest in Christ alone, for the whole worke of our redemption: feeking none o-Kk. 3.

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ther to be mediators, or to helpe foorth, with the attonement betwixt God and vs, coueting none other doctrines, than those that him-selfe hath deliuered vnto vs:neither yet giving over our obedience to other observations, than such as the written word doth teach vs. But the chiefe thing they charge vs withall, is for that we receive not more, than Christ, and his Apostles in the written word hath deliuered vnto vs; as the supremacie of the church of Rome: worshipping of images: their miraculous presence of Christ in the Sacrament:ordaining our seruice to the common people in a tongue that they doe not vnderstand: praier to faintes, and for the dead : and manie others fuch like as these. Concerning which, the truth is, that we doe not receive them : and the reason is, because they are not catholike: but deuised or crept in of latter time, and not professed in all ages, nor of al Christian churches generally. In which one point they do vnto vs a verie great, and a double injurie : both for that they denie ys the name of Catholikes, that neuerthelesse receiue the catholike faith, both in the whole, and In eueric point : and for that they take that name to themselves, who mingle with the Catholike faith, many inventions of their owne deuise, and fufficiently hold not much of the truth, that they doe professe. But when we do constantly holde al the holy scriptures without exception: & all such fummes of the Christian faith, as have beene gathered by the Fathers of old, and nowe are authentike

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thentik in the church among vs (as that which is called the Apostles creed, the Nicene likewise. and that other of Athanasius) and whatsoeuer the Churches agreed on togither among themselves in the foure first generall Councels? and last of all, whatsoeuer at any time since, hath been ordeined by the church of Rome, or whomfocuer else, that is not contrarie to the holie scriptures : and they on the other side , have mingled togither with the catholike faith, with the trueth and fubstance of religion, which in all ages, & in al churches hath been professed, many other nouelties besides , vtterly vnknowen , not onelie to the scriptures, but also to the fathers of olde, and yet not with thanding holde many of thefe, as fast as they do any thing elfe : let any indifferent man be judge, whether they or we be better catholikes, and then if it please him, whetherthey are meete so resolutely to judge of others, that are so far ouer-shot themselves. So for this matter we resolue our selues, that we are no feuerall church from them, nor they from vs : and therefore, that there is no departing at all out of the church, for any to depart from them vnto vs, nor from vs vnto them . Al the difference that is betwixt vs, is concerning the truer members, whether they, or we, may be found more woorthie of that account. In which point of contronersie we doubt not for to preuail against them: & as for the other we allow no fuch question to stand betwixt vs.

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19 Whereas therfore the case so standeth betwist vs , that it were no benefit or advantage toysin any respect to joine with them in their protession, but mo waies than one great inconuenience, & they on the other fide by joining with vs should reape great benefits, & baue no inconuenience withal; wheras also such things as haue hitherto hindred many, by better adulement may foon be found, to be of no fuch force to flay the:what could there be on behalfe of the comon cause more seemely, and in respect of their owne benefit more circumspectly don, than so to tender the vnitie and peace of the church, and their own faluation withal, as that they would no longer fland out against the trueth, but lay downe their affections now, & willingly submit themselves to the kingdom of Christ? The magicians of Aegypt, being fer on by the king, willingly did for a certein time) what they were able , against Moses & Aaron, to the discredit both of their persons, & of the just cause that they had in hand but afterwarde, being touched fornewhat neerer, they perfifted not then, but yeelded themfelues, & gaue glory to God. If any of these haue been fet on, to do as they doo, it will not acquite the cost in the end : if they have done it of their owne accord, it is not like to escape vnpunished, if they fee not vnto it betime. The Ephramites were of the people of GOD, and yet reuolted awaie from the law, though stil they held (after a fort) the profession thereof ; and having

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fodone, they fo continued a long time after as a wanton, vntamed, and vnrule heifer: notwithflanding all the most earnest warnings, that God by his prophetes did give vnto them . But yet it is recorded of them, that at the length they turned againe, fmiting vpon the thigh, and acknowledging that they had committed verie Chamefull thinges. If with Ephraim they have to erred and stept aside, pittie it were, but they should be as readie with him to repent and turne againe: especially, seeing that they have greater prouocation nowe, than cuer had Ephraim before. The lewes that put their Saujour to death, and vtterly renounced what foeuer faluation was offered by him, did not with standing yeeld from among them verie shortly after, three thousand persons at once, that diligently inquired of the Apostles what they should doe, and immediately therupon were baptifed likewife. And it is not to be denied, but that manie thousandes of these also are alreadie come in : but yet is it pittie (if it might be amended) that anie of them all should fo farre haue crucified the Lord againe, and yet be folong before that hee do repent him of it. Sainct Thomas an Apostle himselfe, neuertheles doubted verie much for a time, of the refurrection of Iefus Chrift : and would in no wife beleeue the others affirming the same, but vpon verie hard conditions, and fuch as agreed not with the nature of his refurrection . For needes would he find the badges of mortalitie, in his glorin-

#### (104) A treatife tending

glorified and immortall bodie : or els hec would in no wise beleeve . But when Christ condescended thereto, and for the time, by speciall dispenfation, allowed those badges of his mortall nature, in his immortall bodie now, retaining for the time his woundes; he quickly for fook his vnbeleefe, and forthwith acknowledged him to be as he was, his Lord and God. These also beleeve not that the Gospel of Christ is risen againe: they suppose it is either manifest heresie, or at least but some new-fangled doctrine : the auncient Christian, and catholik faith, they can in no wife think that it is. The conditions also that they require, are as hard as the others (for many of them) fuch as are verie seldom found in the most glorious truth of Christ, but commoly haunt the corruption of faith, and those beggerly rudimentes of the world, the doctrines of men. But whereas God hath so disposed & ordered this matter, that they may finde it sufficiently witnessed by such things as are in credit with them, Antiquitie, and Vniuerfalitic; Fathers, and Councels: the harder dealing that it is, still notwithstanding to refist this refurrection of Christ, in the Gospell restored vnto vs, and so plentifully as it is confirmed: the more it is to be wished, that our vnbeleeuing Thomasses also would in some good time take vp, and at length acknowledge their former vn-

What have beleefe, and glorifie God in this day of his grait is, if they tious visitation. Which if they doe not, but, notdoe is not. with standing al the callings of God, stil persist in

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their owne stubbernesse against the word, or but in their light estimation of it: though therin they may so content their owne pleasure, yet the issue of it, being better confidered, what good thinges they leefe, & what il they get, both in this world now, and after in the world to come, it will be no hard matter to finde, that the pleasures they have now thereof, will not countervaile their loffe in the end. For if we go no further, but onely to this, Firft in this that thereby they hinder the lelues of much good world. knowledge, and of a verie comfortable freedom of spirit to serue the Lord, which as yet they neuer had, and now by the Gospell is offered vnto them: what benefite is there in all the way that they have chosen, to recompense their losses only in thefe? When light and grace in fo speciall maner is offered vnto vs, the goodnesse of GOD doth not onely therein tender it felfe to ferue our turne, but giveth vs also to vnderstand, that wee stand in special neede thereof, though our selues doe not fee it. And then, what folly is it, to remaine in darkeneffe, when we may have light: & in the bondage of finne, when we are offered to be inlarged, and fet at libertie? What ouerfight likewife, fo much to dwell in the opinion of our own sufficiencie for those matters, that we espie not our selves to want those needfull graces, whe from the Lord himselfe wee are so plainely tolde that we doe? To want thefe thinges is a greater losse, than to want whatsoeuer is in the worlde besides: but, not to take them when they are offered,

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fered, and fo to want them in the midft of plentie, is not onely a bare loffe in it felfe, but fuch as calleth for of others a just reproch, and nourisheth vp in their owne heartes a gnawing worme, that, when once hir teeth are growen, will give them no reft, but vexe them still with irksome thoughtes, for that having had so many, and so faire opportunities, yet not with stading have mifsed them all. Where these thinges want, how is it possible that God should be glorified? And then to what purpole is it they live? Nay, how can it in anie wife bee avoided, but that God must be verie much dishonoured, and verie highly offended by such? And then howe much better had it beene for them, never to have lived at all? Is it fo eafily granted of all, that to be cast into a dunger on, and there to be in continual darknes, in filthy corners, with noisome vermine : or to be in gricuous thraldom by captiuitie or bondage, vnder cruel and violent tyrantes, is indeede a verie grieuous and miserable estate : and yet can it bee fo hardly beleeved of thefe, that, to abide still in their palpable darknes, whe now they may have light enough: and to remaine in the filth and flauerie of fin, from which they may in like fort bee deliuered, is not fo lothfome and grieuous as it? Are the fenses of the outward ma fo quick in the one; and doeth the inward so litle perceive the like in the other ? Whether they perceiue it or not, it must not with standing needes be true, that wherefoeuer fuch graces of God are fo little regarded,

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garded, there are they for the most part withheld from those despifers: & where they are withheld or kept backe from them, there is nothing cleane or found, but altogither polluted and ill, in the fight of God and man. So doe they misse of that which woulde have made them verie good instruments in the Church of God, to the gloric of God:to the edifieng of others in the way of godlines:and to their own eternall comfort:and they procure by the judgementes of God, to bee given ouer to a reprobate fense, for so litle regarding their visitation: and thereby to becom in the end, altogither closed up in their ignorance, and indurate in fin, or powred foorth to all naughtines, & that with greedines, and without any feeling.

Then also in the world to come what immeasurable glorie the world to and joy they miffe, what confusion and torments come. they fall into, it is not for any tongue to expresse, nor heart to conceive. And the wonted judgementes of God doe plainely declare, that in this life he giveth some tast of his wrath in the world to come. The vnthankful Iewes that long before had beene the people of God, were not with standing at length cast off, and vtterly given ouer, as to great loofenes, so likewise to the depth of difireffe, because they had so litle regarde to the word of life, that was offered vnto them. As alto the whole world before, was (by a strange and mightie iudgement) vtterly confumed; man, woman, and child, rich and poore, bond and free (eight persons onely excepted) for that they harkened

### A treatife tending

harkened not vnto Noah, that called them to repentance againe. Of which fort fith manie others might be alleadged, this matter is fo abundantly witneffed vato vs, that no man may doubt but to fee it once performed indeede, that it shall bee easier for Sodom and Gomor in the daie of judgement, than for those that so plainely refuse the word of life offered ynto them. And it is no maruell, though being so patient in other things, yet notwithstanding hee cannot but punish this, in the children of vnbeleefe, in most sharpe and rigorous maner. The greatest kindnesse that ever he shewed to the children of men, bestowing on them his onely fonne, to bee fo lightly effeemed as it is, and to bee had in fo great contempt as it is with many: howe can it but boad fome maruelous judgement that is to come yppon the offenders, & such seueritie, as in proportion may somthing answere so great iniquitie?

A praier for shem.
Our weaknesse acknow ledged.

20 But thou, O Lord, most mercifull father, art he alone, that is able to helpe in this distresse. As for vs, we have eies, and see not: wee are chained vp in the snares of death, & cannot get out: & being, as we are, but sless hand blood, wee are not able to vnderstand those thinges, that doe appertaine to the kingdome of God. We are in much like case, as Adam our progenitour was, when as yet but his bodie onely was made, and had not yet a living soul breathed into him: at which time though he had eies, yet was he not able by them to see: though hee had eares, yet was hee

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notable with them to heare: though he had an heart, yet was he not able by it to understand: and though hee had all other partes of his bodie, yet had he not the yle of one of them all, bicause that yet he wanted that living soule, that could rightly vie them . Or in much like cafe as Lazarus was, the fourth dave dead and laid in his grave, chained up fast in the power of death, hauing no abilitie at all to come foorth, or to helpe out himselfe, vntill hee was called foorth by the word of thy power, and withall had power given him to come . Or as Nicodemus , not yet regenerate, or born again: who, though otherwise he were learned, and wife, yet did hee not fee (any thing at al) fuch thinges as belong vnto thy kingdom, neither yet was able vntill he was borne again from aboue. But as we are (in truth) thus for Anaie anto to acknowledge the want that is in vs, & to take perition. the confusion thereof to our selues, as the proper, & only portion, that is due vnto vs: fo do we again to our comfort remember, that thou art able, to make our blinde ejes to fee: and to give vs power to come foorth vnto thee: and to make vs able to vnderstand whatsoeuer belongeth to our peace. And this doe we finde, not only in thy holy word, but also in thy mightie works: finding it plain by long experience, that thou often halt wrought, and daily doeft worke fuch thinges as thefe, where it pleafeth thee. When as thereby it commeth to passe, that ever thou hast had, hast at this present, and euer shalt have a feede of those that

#### (ITO) A treatife tending

The petitio is felfe .

that glorifie thee : and in some measure studie to advance thy honor on earth . First therefore giuing vnto thee all possible thankes for all those thy feruantes, whome thou hast lightened with the knowledge of thy trueth, and brought into the way of life (which either haue been heretofore, and now are past their pilgrimage here, and triuphing with thee in the heaues: or els do liue at this present, where socuer they are in al the world, defiring also to be with thee, and to fee the glory of thy kingdome) we most humbly befeech thee to gather togither to that affemblie, all those thy servants that yet are to come in, and wander as yet in their own naturall blindnes, vntill it please thee to visit them with thy grace from aboue. O most gracious and mercifull father, hold on that course with the children of the new Adam now, that thou didst with the first Adam before . As thou half given them eies and heartes, and all other partes of their outward man, in that they are borne the naturall children of men: fo wee befeech thee to breath into them the liuing spirite: that so their eies indeed may see, and their harts vnderstand: not onely the things of this world, but also whatsoeuer is expedient for them to know, belonging to the world to come: and that all the powers both of their bodies and soules togither, may (in some good measure) serue to such vie, as feemely and meet for those that do appertain vnto thee, whome by adoption thou haft vouchfafed to make thy children . And thou

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eternall and everlasting sonne of the father, who by the woord of thy power quickenest whomfocuer thou wilt, all those which thy heavenly father hath given thee, and never suffered one of those to miscarrie, we beseech thee to loase all those that are thine from the snares of sinne and power of fathan: that they may effectually heare thy voice & be therewithal fo quickned by thee, that being fet at libertie from the fnares they were in, and lying bound in the grave no longer, they come foorth at thy call, and doe thee feruice. Thou also most glorious and mightie spirit, the fountaine of all our generation, by whome, vileffe we be borne againe, we can neuer fee the kingdome of God, and by whom wee are sealed to the day of redemption ( fo many as be by eternallelection thereunto ordained) wee humbly befeech thee, that as thou knowest who they are that are thine, and in what time they are to bee called: foit would please thee, foto worke in the by thy power, that wholoeuer are as yet but the naturall children of Adam decaied, and yet (in the fecret purpose of the Godhead ) doe appertaine to the kingdome of God, may when the time of their refreshing doeth come, be so renued and framed by thee, that they also may plainely vnderstand the doctrine thouteachest, professe the fame, and frame their lines in fome good measure agreeable vntoit: and therein to their comfort finde, that they also are sealed to eternall life. O bleffed Trinitie : it is not in vs, to Ll. I. reforme

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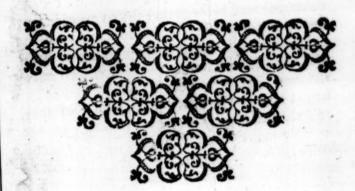
#### (112) A treatife tending

reforme our selves. For both the enemie's strongershan wee : and still detaineth vs vnder in his power : and wee likewise have no desire to bee freed from him : and besides that , have a naturall loathing of the waie of life. But vnto thee , O Lord, it belongeth, and to thee alone. Thou art able, both to deliuer vs from the bondage that wee are in : and to make vs both to couet and to loue to come to the freedome of thy children, and to spend the rest of our dayes therein . Wee praie not, in this respect, for the world (though otherwise wee beseech thee still to continue thy woonted goodnesse to it likewise, and to all the children of men ) but as thou hast more speciallie ordayned those whome thou hast chosen out of the world, to bee a peculiar people to thee, to haue nowe the knowledge and feare of thee, and after to fee thy glorie in heauen : fo wee humbly defire that nowe thou wilt so effectuallie call them in thy good time, and fanctifie them here in this life, that after ( by the course that thou hast ordained ) they may likewise come to life everlafting. Seeing that the Sonne is to be had in honour of all, and it is not well with the members, vntill they bee loyned vnto their head, in both these respectes, wee befeech thee make haft to vnite them togither: that the Sonne may have to fanctifie him, and to speake of his holie name: and that his members here on earth, may fo farre injoy the peace and comfort, that in him thou halt prouided

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for them. Graunt this wee befeech thee, most mercifull father, through Iesus Christ thy sonne our Lord: to whome, with thee, and the holie Ghost, as of right appertaineth, bee ascribed all power, thankes, and glorie for euer, and euer,

FINIS.



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